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XIIth General Assembly

Porto Alegre, 21 - 24 August 1978

THE CATHOLIC UNIVERSITY
INSTRUMENT
OF CULTURAL PLURALISM
TO THE SERVICE
OF CHURCH AND SOCIETY
(Thematic report)

Permanent Secretariate

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75007 - Paris, France

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REPORTS DELIVERED AT THE XIIth GENERAL ASSEMBLY

Key-Note Address and Presentation of the Theme
THE CATHOLIC UNIVERSITY, INSTRUMENT OF CULTURAL PLURALISM
by Rev. Hervé CARRIER, President

THE PLURALISM OF NORTH AMERICA
AND THE CATHOLIC UNIVERSITY OF TODAY
Report of the North-American continent by Rev. Robert
J. HENLE, McDonnell Professor of Justice in American
Society, Saint-Louis, Missouri, U.S.A.

CANADIAN NOTE, ANNEXE TO THE REPORT OF REV. R. HENLE
FOR THE NORTH AMERICAN CONTINENT
by Mr. Jacques FILLION, Dean, Faculty of Theology,
University of Sherbrooke, Canada.

THE CATHOLIC UNIVERSITY AS AN INSTRUMENT OF
CULTURAL PLURALISM TO THE SERVICE OF CHURCH AND SOCIETY
Official synthesis on the theme, approved in plenary
session during the meeting of the IFCU Latin-American
Group which took place in Valparaiso, Chile, under the
auspices of Valparaiso Catholic University, 16-19 June
1977, and presented by Rev. Alfonso BORRERO.

THE CATHOLIC UNIVERSITY AS AN INSTRUMENT OF
CULTURAL PLURALISM TO THE SERVICE OF CHURCH AND SOCIETY
Report of the South-East Asian region, by Msgr.
Leonardo Z. LEGASPI, Vice President of the I.F.C.U.,
Auxiliary Bishop of Manila. Presented by Father
Frederik FERMIN, Rector of the University of Santo
Tomas, Manila.

THE CATHOLIC UNIVERSITY AS AN INSTRUMENT OF
CULTURAL PLURALISM TO THE SERVICE OF CHURCH AND SOCIETY
Report of the Indian region, by Dr. C.M. FRANCIS,
Dean of St. John's Medical College, Bangalore; Presi-
dent of the Xavier Board of Higher Education in India.

THE CATHOLIC UNIVERSITY AS AN INSTRUMENT OF
CULTURAL PLURALISM TO THE SERVICE OF CHURCH AND SOCIETY

Report of the European region, by Msgr. Paul POUPARD,
Rector of the Catholic Institute of Paris.

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FOREWORD

"The Catholic University, as an instrument of cultural pluralism to the service of Church and Society" : this was the theme of the XIIth General Assembly of the International Federation of Catholic Universities which took place at Porto Alegre, Brazil, in August 1978.

Never before have we had the difficult and stimulating experience of dealing with cultural pluralisms which we are passing through today in a world which has shrunk in size, which is interdependent in many fields, and in which contacts become more numerous and more profound every day. The decolonisation process, rapid socialisation, the advent of the young nations, the rediscovery of the specific values of nations and communities, growing interest in and respect for what is "different", and the technical facts which make for easier travel : the world feels itself more uniform and more diverse each day.

Ideologies, value judgements, behaviour, are deeply marked by this diversity, and in order to include it in the truth, coherence and promotion of everything human, it is essential to acknowledge it first of all, and to appreciate its riches, and to absorb them in orderly fashion into the common heritage of all, so that they serve the Church and society.

In its function as a critic, the university is confronted by this new and urgent problem of cultural pluralism. It is in order to have a better understanding of this responsibility and to find the intelligence and courage to take it on, that the IFCU chose this theme, at the end of its Assembly in New Delhi in 1975, as the one to be debated at Porto Alegre in August 1978.

Introductory reports, on a regional basis, were requested from His Excellency Mgr. L. LEGASPI (Manila) for the South-East Asia region (this report was presented by Father F. FERMIN); from Father BORRERO (Bogota) for Latin America; from Dr. C.M. FRANCIS (Bangalore) for India; from Father R. J. HENLE (Saint Louis) in collaboration with Mr. J. FILLION (Sherbrooke) for North America; from Msgr. P. POUPARD (Paris) for Europe. Father Hervé CARRIER, President of the IFCU, gave the opening address, based on these various reports. All these contributions and a concise report of the discussions on them are given here in the first part of the themas-

tic section of the Proceedings of the Assembly. The reader will be aware of the concentrated nature of these contributions on a particularly fertile theme, one with many facets and a most profound impact on the contemporary world.

The Assembly next dealt with the Federation's activities and with its future. 1948-1978 : thirty years have passed since the Federation's foundation, thirty years marked by an unprecedented rate of social and cultural advance. The Church and the university have lived through these changes and bear the marks thereof. The IFCU cannot ignore history nor absolve itself from making a critical survey of its past and future activities. A dangerous but essential exercise: an attempt has been made to summarise the essence of the thoughts and suggestions produced on this subject, in a few pages.

Closely connected with this were the discussions which led to the choice of the theme for the forthcoming General Assembly in 1980. These were opened by a brief but stimulating address by Professor Michel FALISE (Lille). It is felt that, because of its doctrinal depth it should be reproduced here.

This is the file on Porto Alegre which we are sending to IFCU member institutions, and these apart, to the whole university family, in the conviction that everyone will find therein, together with the memory of very fruitful discussions, new sources of inspiration.

Edouard BONÉ
Secretary General IFCU

KEY-NOTE ADDRESS AND PRESENTATION OF THE THEME

THE CATHOLIC UNIVERSITY, INSTRUMENT OF CULTURAL
PLURALISM, TO THE SERVICE OF CHURCH AND SOCIETY

by Rev. Hervé CARRIER, S.J.
President of I.F.C.U.

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I. PRESENTATION-SUMMARY

The debate on cultural pluralism touches on a problem of vital concern to our universities. Throughout the entire world and in all forms of society, pluralism is making its presence felt in ideologies, in value judgements, and in behaviour patterns. It is within this socio-cultural context, made up of moral contrasts and psychological tension, that our universities now have to carry out their own particular activities. This persuades us to be constantly re-examining our educational policies and obliges us to restate, in new terms, the mission which should characterize our institutions.

We want to discuss the question of cultural pluralism in the light of the numerous preliminary studies which have been made over the past three years in the IFCU's regions : Far East, India, Europe, Latin America, North America. To our way of thinking, rarely has any General Assembly been prepared by such methodical and thorough regional work. The composite reports sent to us as a result of this regional work testify to this; they constitute high quality documentation which stresses the central importance of cultural pluralism and the far-reaching consequence arising therefrom for Catholic universities in very dissimilar cultural contexts.

The aim of the present discussions is to pool the results obtained through the international co-operation of our members, to note convergences, and to try to redefine the policy of our universities, at local, regional and international level, in a spirit of creative criticism.

As an introduction to the themes of our discussions, I should like to emphasize a few starting-points drawn very largely from the reports produced by the regions.

II. KEY-CONCEPTS : CULTURE, PLURALISM, ROLE OF THE CATHOLIC UNIVERSITY

Three key-concepts will be used in our discussions : Culture, Pluralism, the Role of the Catholic University. As these ideas are meant to serve in some degree as tools of analysis, it would seem useful to describe them briefly, referring back to what has already been set out in greater detail (1). +

+ Any document mentioned more than once in this text will always be indicated by the same reference number.

1. Culture

Without going into too many variants for the moment, we shall try first of all to state what we understand by culture, in the context of the debate on pluralism.

Two preliminary observations need to be made :

- 1) Pluralism is not a new thing, but the extreme diversification of modern societies has made cultural pluralism a problem of vital importance for modern man, his ethics and his institutions;
- 2) The manner in which culture is perceived has changed profoundly under the influence of socio-anthropological research. Because of this, cultural pluralism is now perceived in a new light.

It will be seen from these observations that it is culture understood in its modern sense which raises the question of pluralism, because modern culture reflects values which are under constant tension and subject to constant change.

Culture, in this sense, is the ensemble of values, attitudes, ways of life, which characterize any one human group. "Culture is, by definition, the whole process by which man realizes himself in the world and history. Man, being a dynamic and concrete reality, realizes himself not in a uniform way" (2). This sociological idea of culture is no longer the preserve of specialists, it is used increasingly by educators and theologians. Bernard LONERGAN has given a good description of this evolution : "However, this manner of conceiving culture is relatively recent. It is a product of empirically human studies. Within less than one hundred years it has replaced an older, classicist view that had flourished for over two millenia. On the older view culture was conceived not empirically but normatively. It was the opposite of barbarism. It was a matter of acquiring and assimilating the tastes and skills, the ideals, virtues, and ideas, that were pressed upon one in a good home and through a curriculum in the liberal arts. It stressed not facts but values. It could not but claim to be universalist... The classicist is no pluralist" (3).

2. Cultural Pluralism

Following these short remarks on the concept of culture, let us say something about cultural pluralism. Pluralism appertains first and foremost to an attitude of mind. It is the frame of mind one assumes vis-à-vis the cultural divergences which characterize all modern societies

and in which values appear irreducible, at least from an average historical viewpoint. Think of beliefs, traditions, family, social, political concepts, etc. It is in this sense that it has been possible to speak of the "plurality of absolutes". Contemporary man, even though he accepts cultural diversities, is nevertheless unable to resign himself to the brutal intolerance, the destructive violence, and the irrational confrontations which would destroy all social life. The pluralistic attitude, therefore, positively valorises the search for spheres of reconciliation of co-existence, so as to make cohabitation possible in societies which are deeply diversified ideologically and spiritually. Let us be quite clear, pluralism is not to be confused with syncretism, by means of which attempts would be made to define broader social units, whilst reducing any transcendent value to a sort of cultural agnosticism.

For Catholics, pluralism also includes a positive aspect which should be emphasized. This attitude of moral openmindedness provides believers with the chance to put before the modern world all the riches of Catholic culture (4). It provides an opportunity for re-affirming that ultimate truths may be approached by different paths; because all true cultures enable us to catch a glimpse of man's highers aspirations and bear witness to this exalted destiny (5). Our contemporaries, like men of every age, are searching, after all, for an end and a meaning to life: this is the central aim of all authentic cultural activity. Consciously or unconsciously, man has need of roots, of an anchorage; he is searching for ultimate ends and meanings. As Jean LADRIERE says "the main thing which any culture should provide consists of roots and finalities." What an opportunity and what an opening the pluralist attitude offers to the Catholic intellectual ! But he must discern the most profound questionings of contemporary man in quest of "reasons for living", in quest of "the meaning of things". LADRIERE has grasped the essentially dramatic nature of what is at stake here for presentday man : "The meaning of things has an ultimate character : it is that in which a life may find, in concrete terms, a complete justification and as it were a definitive consecration, it is that by which a life is lost or is saved" (6).

3. Role of the Catholic University : three presuppositions

In order to define the proper scope of this debate, we should like also to reiterate three presuppositions concerning the role of the Catholic university. These presuppositions are clearly suggested in the reports :

- 1) first presupposition : the Catholic universities are institutions operating within an ecclesial context;
- 2) second presupposition : the Catholic universities should be creators of culture and not entities uncritically submissive to the determinisms of cultural pressures;
- 3) third presupposition : the Catholic universities have a universal or international mission, in addition to the service they provide at local or national level.

These remarks will help us to understand the main tensions or pluralism, as experienced by the Catholic universities. Undoubtedly, their specific role will be fulfilled in varying ways and with different emphasis according to regions and national cultures; but, over and above these differences, the similarity of aims and objectives pursued is obvious in every report. The specific role assumed by the Catholic universities explains to a large extent their widely convergent reactions vis-à-vis pluralism. We shall come back to this after describing the pluralist contexts in which the Catholic universities in the various regions are operating.

III. PLURALISM IN THE VARIOUS CULTURAL REGIONS

We shall now try to take a panoramic view of the sorts of pluralism with which the Catholic universities are confronted in the different regions of the world. If one thinks of the Catholic universities as forming a vast university system, one is amazed at the enormous cultural diversity which constitutes the natural background of Catholic higher education. One discovers therein what one might call "a plurality of pluralisms". We shall limit ourselves here to a few pointers, chosen so as to bring out the very different aspects of the sorts of pluralism found in one or other region. Some similarities, however, will already be apparent.

1. In Asia, we discover that pluralism, far from being a product of modern society, is a fact which goes far back into history. Mankind's most ancient religions and philosophies have developed therein. This plurality has accustomed the Indians, for example, to a long tradition of tolerance and mutual understanding (5). In this vast country, we meet with "the acme of cultural pluralism" (7).

The Far East, to quote an eloquent expression, has become a veritable "pot-pourri of cultures" (2) and it is the diversity of religions which is the most obvious. In many milieux, the advance of secularist humanism and Marxist ideology is a serious challenge to Christians. Asia, which is in process of modernization, seems to be "an ideal milieu for inter-cultural encounter and synthesis" (2). The Catholic universities in these regions have declared their intention to give greater recognition to spiritual and philosophical traditions, to re-interpret, culturally, the Christian message, to promote development and justice more effectively, to remain firmly involved in the international scene. The Catholic universities have undertaken in particular to make people understand how economic development is intimately linked to socio-cultural progress; they intend to train leaders capable of competently promoting justice and progress for all. They want to intensify theological reflexion, through dialogue with other religions, recognizing the wisdom they contain and trying to find the most appropriate cultural instrument by which the Christian message might be given a hearing (8), (cf. 1.5).

2. In Europe, it is above all the eclipse of the traditional cultures which characterize pluralism (9). Unbelief is on the increase, consensus is no more, the young feel themselves left out of account so far as educational, religious and economic structures are concerned. Violence and their rational are gaining ground. Pessimism and event scepticism seem to be on the advance; ideologies are losing ground. But these changes cannot conceal the intellectual vitality and cultural creativity which still distinguish this continent (10). In socialist Europe, the Church has been able to stand up to the dominant culture and, within certain courageously claimed spheres of liberty, has shown itself astonishingly creative (11). The European Catholic universities have intensified their joint research work, the better to define their responsibilities in this rapidly changing continent; they are particularly concerned with defining the service proper to a Catholic university in a democratic and pluralistic milieu. The Symposium on this theme held in Barcelona in April 1978 enabled this question to be thoroughly discussed and a stance to be taken vis-à-vis the

general public if need be. This work has repercussions far beyond the continent of Europe (12).

3. In North America, pluralism has taken on a dimension unequalled elsewhere, offering quasi unlimited possibilities on the cultural plane, but also revealing tendencies which worry educators : particularly secularism and permissiveness. "Our youth is constantly exposed to the full sweep of American pluralism" (4). The Church enjoys a widespread moral prestige and can find new openings in the atmosphere of spiritual searching which is particularly influencing the younger generations. Since Vatican II in particular, the Catholic universities have undergone profound readjustments in response to the new challenges of American pluralism : the laity plays a more effective part in the leadership of the universities, there is greater dependence on private philanthropy, a great deal of ingenuity goes into obtaining government funds for developing the dynamism of the Catholic universities, which are now highly respected within the national university community. Three models have resulted from this : 1. "Model of Catholic Exclusivity" (traditional type of university based on established values); 2. "Catholic Secular College" (secular institution remaining nominally Catholic); 3. "Catholic Pluralistic University" (encouraging a positive and critical open-mindedness vis-à-vis new cultures). In putting forward this new university model, Catholics are trying to open up their institutions to every valid contribution from modern culture, whilst making every effort to reveal to the latter, from within, the riches of the Gospels. Properly speaking it is a missionary task which the university is thus carrying out. "It is much like a Catholic university in a missionary country" (4).
4. Latin America constitutes a mosaic of cultures in which the diversities must be emphasized as much as the similarities. Pluralism shows itself in the tension between three cultural currents : 1. "The materialist cultures" communicated by the values of Marxism and neo-capitalism; 2. "The autochthon cultures", representing the indigenous peoples, often the most oppressed; (3) "Christian culture" in its Western aspects (13). The Catholic universities are at grips with the urgent problems raised by the development of these regions, in which

social, political and ideological activists as well as Marxist currents, are particularly active and diverse. A theology of liberation and progress is in course of preparation. So far as reflexion is concerned, an attempt is being made to reconcile the demands of Christian culture with those of praxis and of autonomous development. There is criticism of "the universalizing of Western culture" which is said to be imposed by means of increased economic exchanges, and would leave Latin America "on the fringe of the dominant cultures" (14). We may well wonder whether the Catholic universities on this continent are not in process of bringing about a new kind of university : one which would no longer submit that action derived from teaching and research (traditional university) but would start from the opposite and - starting with action and culminating in research and teaching. The university could not, however, sacrifice its specific cultural role (15). Everyone insists that the Catholic university should firmly maintain its identity, by practising, in the words of PAUL VI, "a pluralism of cohesion" and avoiding "the pluralism of division" (13).

IV. CONVERGENT ATTITUDES VIS-A-VIS PLURALISM

It is noteworthy that, over and beyond the enormous variety of situations described in the reports, the same reactions vis-à-vis pluralism are to be found everywhere. Both vis-à-vis the facts and vis-à-vis stated intentions, the Catholic universities are trying to react towards pluralism by reaffirming the threefold role of the university described above : ecclesial, critical, universal. The following convergences are to be found in the regional studies.

1. An ecclesial mission

As an institution operating within an ecclesial context, the Catholic university necessarily shares in the tensions which characterize the Church in its work within the various cultures. In concrete terms this means that in order to understand the role of the Catholic universities vis-à-vis pluralism, we must remind ourselves of what the Church's own attitude is towards modern cultures (4). First of all, it will be recognized that the Church, in its evangelizing mission, must be receptive to all cultures, that is to say to all those genuine values which characterize human communities in all their diversity. In addition, in its respect for and attachment to all cultures, the Church cannot identify itself with or limit itself to any one culture alone (2). It does not adopt one single culture as being its own exclusive culture; and to quote

JOHN XXIII "not even the European and Western culture with which, nevertheless, history shows it to be intimately connected" (16). Precisely because of its universal evangelizing mission and because of its prophetic vocation, the Church invites all men to change spiritually first and foremost. No doubt this ought to produce profound changes in our societies, but none of these societies is capable of circumscribing the Kingdom proclaimed by the Gospels.

This position seems to us to be the most open and the most productive possible so far as the discussion of cultural pluralism is concerned, since no horizontal or vertical limit is laid down a priori. From the very beginning, however, there is a recognizable tension, and it is typical of pluralism as we understand it (13). On the one hand, our hearts and minds open up to all the cultural riches that man's inventive genius is capable of creating. But over and beyond the progress of each specific culture, man is destined to an ever higher form of progress along the path which leads to God. Which means that there is "a Catholic way of practising pluralism" (5).

2. A creative and critical will

As a cultural institution par excellence, the university - and the Catholic university through its special vocation - intends to play a creative and critical role in everything related to the intellectual and moral development of man; that is to say that the university intends to make a positive contribution to the progress of cultures. In other words, the university refuses to allow itself to be passively carried away by the cultural fashions which sway, more or less consciously, so many other modern institutions (mass media, leisure industries, advertising, certain professional codes, or laws, etc.).

This creative and critical attitude on the part of the university is a source of tension and calls for the practice of a particularly delicate form of pluralism. The tension results mainly from two concepts of culture which it is not always easy to reconcile. In short, it is a question of classicist culture and of modern culture. The former is seen in a normative manner: it is that classicist culture with its universal and stable values which is put forward as the highest progress of mankind (15). It should be noted that "classicist" culture does not necessarily correspond to one single civilisation. Equivalents are to be found in both the East and the West, the South and the North. But according to a more recent concept of culture, the latter is envisaged in an empirical and historical manner; this is a modern culture. It is not a

matter of a normative reality, but of a sociological fact corresponding to the specific values and attitudes of every human group. This dual concept of culture explains the contrast between two visions of the world which are typical of our age : it is modern culture envisaged empirically as opposed to classicist culture envisaged normatively (10).

Educators, whose intention is, by vocation, to remain faithful to a normative culture, are nowadays challenged by cultures inspired by the sciences and by mankind's recent history. From this is born a continual tension, which seems to us to be inevitable and even stimulating, involving at one and the same time both risk and promise. It is one of the main issues in education today.

We must try to find a way of integrating into a lively equilibrium - always liable to be readjusted and enriched - the stable acquisitions (classicist) of culture and the incessant inventions of human genius. In order to maintain this equilibrium, an intellect generously open to both the classicist and the anthropological aspect of cultures is needed; otherwise a dual danger arises : that of regression or of cultural relativism. Understanding the challenge this poses for modern man, Vatican II has clearly distinguished these two traits of culture : its normative aspect ("that by which man improves and develops the manifold abilities of his mind and body") and the empirical aspect of culture ("which necessarily includes a social and historical aspect... and often takes on a sociological and even an ethnological meaning") (17). It is in carrying out its creative and critical role, with great intellectual openmindedness, that the Catholic university will be able to play a productive part in the pluralist dialogue.

3. A universal vision

A new source of tension for the universities is apparent today, when they are trying to reconcile their attachment to a particular culture with their desire to open up to the universal. Therein lies an issue of particular importance to the Catholic universities (2).

In going through the regional reports, the extent to which the Catholic universities are identified with the cultural preoccupations of their own milieu is obvious on the one hand; but on the other hand, it is obvious that all these universities share a common ideal : that of ensuring the advance of whatever is most universal in the emergent cultures. People are trying to find "the ultimate governing factors" (9). Because, fundamentally, "unity of cul-

tures is therefore as much a reality as diversity of cultures" (2).

In our day and age, one of the most productive results of pluralism will consist of knowing how to integrate an attachment to particular cultures with a real solicitude for the overall community of mankind. This is the distinctive mark of "Catholic culture", made up of concrete corporealities but also of wideranging hope for all sorts and conditions of men (5). We give a better service to individuals in reminding them of the universal brotherhood of mankind; similarly, we give better service to the human community as a whole in trying to raise those of low degree.

Every Catholic university, every cultural region, has a unique contribution to make to this joint enterprise. We must all try together to build up a "specific international community" and to show the world that the Catholic universities have joined together in a great common enterprise (1).

Our local involvement will enrich our international involvement. In this way, we shall be making a Christian contribution to one of the most topical aspirations of the university world, that of serving simultaneously those human concerns closest at hand and the widest concerns of the universal community. The Director General of UNESCO, Mr. M'BOW, said recently "The commitment to serve both the national community and the international community united in one and the same yearning for a new world order based on a common destiny, is perhaps the most novel characteristic of the mission of the university of today, and the one most heavy with consequences. The university is an integral part of society and constitutes the latter's best hope of regeneration. This interpenetration, this symbiosis, is particularly necessary in the developing countries, where the university is a source of progress and of modernization" (18).

V. EPILOGUE

This is how the debate on pluralism appears to me at the present time. The question remains open and our joint research must continue; the moment has not yet arrived at which we can come to any conclusions. I should like, nevertheless, to put forward some thoughts to round off this paper.

It seems to me that in our approach to pluralism, the facts invite us to identify, to evaluate and to reconcile three cultural trends. These trends correspond to scientific culture, humanist culture, and the new cultures. So far as these cultures are concerned, we, as Christians, recognize that we have a receptive role and that we have a role as a critic : we have first and foremost the task of using all our intellect to discover how all these cultures can be enriched by the leaven of the Gospels.

We are collaborating in full measure, in our universities, in the development of scientific culture, because we recognize the indispensable contribution of science and technology to the progress of our societies. But science ought to be practised in a socially responsible manner : technological progress should be at the service of all nations and not only at the service of a few privileged ones. We must remember, above all, nowadays, that scientific rationality is not the only form of learning. We are becoming aware of a "necessary re-evaluation of rationality"; because there exists a "wider reason" which opens mankind to a spiritual world just as real as the world of the senses (6).

Humanist culture has for a long time enjoyed preferential treatment in the universities - the Catholic universities in particular. The meaning of man and his nobility have been taught through literature, the liberal arts, and the classics. The advance of science and the education of the masses have resulted in the regression of humanism, too often thought of as exclusive, aristocratic. It is up to our universities to go more thoroughly into this evolution, and, by means of teaching a form of humanism in line with contemporary thinking, to reaffirm the permanent value of this cultural tradition. This is essential if we wish to steer clear of a lack of culture in history, literature and æsthetics. It is significant that it is above all in the developing countries that the Catholic universities are most steadfast in asserting the need for a humanist education, which would enable the work of development to be pursued in the light of a veritable "Philosophy of Man" (8).

The new cultures are more difficult to delineate, but their impact and the ways in which they manifest themselves betray their undeniable reality. Young people in the main, and an increasing number of adults, readily identify themselves with this new cultural universe, in which the values of sentiment, of direct communication, of community sharing, of a return to nature, of aesthetic and spiritual experimen-

tation, of spontaneity, of authenticity are dominant. Some people describe this phenomenon as an "anti-culture", criticising in particular its anti-institution, amoral, naturistic, romantic, utopian, and socially unproductive traits. Whilst recognizing the partial truth contained in such criticisms, what we must be aware of above all is what this cultural unrest prefigures : the rejection of a certain type of society and the practical search for new values. André MALRAUX talked of "a crisis of civilisation" in 1968. The crisis is still unresolved and it is up to all of us to discern what is being sought for through the most recent cultural experiments : the hope of a more fraternal, more just, more spiritual world. An exacting but necessary perception is needed to detect the authentic values which this cultural trend represents : and to harmonise its legitimate aspirations with the no less essential demands of our very complex societies.

Can we, as Christians, carry the weight of this immense challenge? Will a new Christian culture manage to take shape in our time? Whatever the theoretical answer to the question of whether one Christian culture is possible, we can all concur in the conviction that our faith in the Gospels, a constantly creative force, can stimulate men today in their search for truth, justice, fraternity, the meaning of life, which demands a "complete justification" (6). Have the Catholic universities ever, in their long history, had such a heavy responsibility, or such a stimulating one? (4). We are a modest, even negligible ferment, if we consider the paucity of our means; but the cause which we wish to serve, that of the Gospels, poses no limit to our hopes, founded as they are on Truth. Henri MARROU, the great historian of Christianity at the Sorbonne, reaffirmed it with surprising, almost Pauline boldness, when he spoke of "the omnipotence of a resolute minority". It is Truth, and not our feeble resources, which justifies our exorbitant hopes, he said, and added : "So it is we Christians, alone, however unworthy and few in number we may be, who can and must take on responsibility for the world and the direction of history. We alone can give it meaning, implant it within metaphysical reality. I shall quote here the mysterious words which an unknown Apologist flung at a pagan world in the IInd century : 'Suffice it to say, what the soul is to the body, Christians are to the world'..." (19). Strong words? - too tough perhaps for those who speak the language of pluralism? Certainly, if one sees therein a desire for power or an ideology of earthly domination. Not at all, if one sees therein the final ends of the Gospels and the absolute of our hopes. As practically every report recalled, "The authentic

Christian message should not be diluted in the process of inculturation" (7).

The Catholic university brings a unique hope to the cultures of today, and if, through the pluralistic dialogue, it is attentive to every sort of human voice, it also remembers every word of the Gospels.

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N.B. : A document mentioned more than once in this text will always be indicated by the same reference number.

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THE PLURALISM OF NORTH AMERICA
and
THE CATHOLIC UNIVERSITY OF TODAY

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PREFACE

This paper was undertaken at the request of the International Federation of Catholic Universities in preparation for the International Congress to be held in Porto Alegre, Brazil, August 21-24, 1978.

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I. THE PLURALISM OF NORTH AMERICAN SOCIETY

A. Geographical Diversity

North America (excluding Mexico) is an area of 7,460,481 sq. mi. : Continental U.S. (including Alaska) 3,608,672 sq. mi. ; Canada 3,851,809 sq. mi. (1) with a population of 235,459,000. This area is made up of continental United States (49 continental states) and Canada (10 provinces). There has been no armed hostility between the United States and Canada since the War of 1812. The 3,987 mile boundary has been and is completely free of military installations and/or fortifications. With a common language and, to a large extent, common European origins, the two countries are closely connected in economics and business and in religious and political ideals.

North America is an area of striking geographical and geological diversity. It stretches from the Arctic Circle, through the temperate zone to the semi-tropical climate of southern California and Florida. It is bordered by the Atlantic and the Pacific oceans. It contains great mountains, broad sweeping plains, large rivers, many lakes and some of the richest land and natural resources; lumber, coal, oil, etc. in the world.

B. Ethnic and Cultural Pluralism

1. The Original Natives : Indians and Eskimos

When Columbus landed in the West Indies (1492), North America was inhabited by scattered tribes of Indians and Eskimos. The Eskimos were concentrated in Alaska and northern Canada; Indian country stretched from the Arctic to Tierra-del-Fuego. The original Indian population is estimated to have been over 1,000,000 divided into 400 major or tribal groups with 160 distinct language stocks. The Eskimos were far fewer.

Into this ancestral home of Indian and Eskimo came the Europeans as missionaries, governors, soldiers, settlers and refugees, and the Africans largely and initially as slaves.

Though there were, at times, peaceful relationships between Indian and White, in the struggle for land, the

(1) For comparison : France 212,973 sq. mi.; Zaire 905,063 sq. mi.; India 1,229,919 sq. mi.; The Argentine 1,072,067 sq. mi.

Indians were unable to hold their territory or maintain themselves against the better-equipped and gradually more numerous White men. In both Canada and the United States Indian tribes ended up on "reservations" with varying relationships towards the two governments. They were reduced to a state of dependence, of cultural inferiority, and of political powerlessness.

It was once thought that the Indians and the Eskimos would disappear through death and/or absorption into the general society. For a time this seemed to be taking place. The Indians did, in fact, decline both in numbers and in morale. Today, however, both Indians and Eskimos (2) are increasing in numbers, but, what is more important, they have recovered and developed a pride in their ancestry and their culture. There is a new sense of Indian identity and even among Whites as well an interest in and emphasis on native traditions, customs, art and even religions. The Indians are assuming an aggressive role in American society which is indicated by law suits over ancient treaties and land-rights as well as by the lobbying and political organization of the Tribes.

In the early years missionaries were either the first White men to contact the natives or, at least, accompanied the original explorers and traders.

The Catholic Church has been continuously active in Indian affairs, providing religious instruction, education, medical and other services. Today 55% of the Indians and Eskimos of Canada are Catholic (1964), and approximately 151,000 of the approximately 632,000 Indians in the U.S.

2. Colonial Pluralism

CORTES conquered Mexico for Spain in 1519. Then from Mexico the Spaniards moved north into California and established missions and settlements in the American Southwest from Texas to the West Coast.

The Spanish settled the islands of the Caribbean and reached Florida in 1513; the French entered Canada in the Sixteenth Century, a definite settlement being made at Quebec in 1608. They moved down in New York and New England,

(2) Eskimos live in Siberia but mostly in Greenland (20,000) and in Alaska and Canada (23,700). They are ethnically distinct from the Indians but their origin is unknown.

also past the Great Lakes into the Mississippi Valley. Trappers and missionaries spread through the north central regions of the United States. Père MARQUETTE entered the Mississippi from the Wisconsin River in 1673.

The English settled in Virginia at Jamestown in 1607 and in Massachusetts in 1620 at Plymouth Rock and established colonies from Maine to Florida along the East Coast.

Although the United States was established by the British colonies, after their revolt against England - the Constitution was adopted in 1789 - the nation spread south and west into lands where other nations had explored and settled (3). Thus the geographical growth of the United States incorporated the colonies of other countries and other cultures. In this way an original grass-roots regional pluralism became part of the nation's life and remains, to some extent, even today. This is especially true of the Southwest (Texas, Arizona, New Mexico) where the Spanish traditions remain strong and obvious to any visitor.

But shortly after the establishment of the United States came the immigration from Europe which swelled into a flood during the course of the Nineteenth Century.

3. The Great Immigration : Ethnic and Cultural Pluralism

One of the historically unique aspects of immigration to America has been the country's open-armed stance towards the world's oppressed and distressed. On the base of the Statue of Liberty in New York harbor, this attitude is expressed :

"Give me your tired, your poor, your huddled masses yearning to be free, the wretched refuse of your teeming shore. Send these, the homeless, the tempest-toss to me, I lift my lamp beside the golden door."

Almost from the beginning of the nation's history the New World has been the promised land, a land flowing with milk and honey or paved with gold. Over and over again the goal of millions of people abroad was to get the price of the trip over the seas to the United States. From

(3) Further details will be given later.

Ireland came refugees from the potato famine, from the tyranny of the British, from poverty and rural crowding; from the republican rebellions on the continent came the Germans; from the Kulturkampf came Catholics; and from Hitler's Germany came escaping and desperate Jews. From other lands too, the immigrants came in their thousands - Poles, Lithuanians, Italians, Greeks, Lebanese, Chinese, etc.

They settled in the cities, establishing neighborhoods, national parishes and a continuation of old country life while proudly becoming "Americans". They settled in homogenous rural groupings in such numbers as to give a national color to counties and even states - as, for example, the Swedes and the Norwegians have done in Minnesota.

Whenever storms broke abroad the United States became the haven of first resort. After the abortive revolution in Hungary (1956) freedomfighters by the hundred fled to the United States. From Castro's Cuba came refugees, largely professional and middle-class, who have changed the ethnic character of southern Florida. More recently the Communist takeover of South Vietnam is sending thousands of Vietnamese - especially Catholic Vietnamese - to the United States. In December, 1977, in keeping with this tradition, the U.S. State Department announced that it was planning an emergency admission of an additional 10,000 Vietnamese. The troubles in Rhodesia and South Africa have sent groups of Whites to the United States.

It is estimated that from 1908 to 1954 more than 16,000,000 immigrants came through Ellis Island, the entry point of the Port of New York (4). It is further estimated that 100,000,000 living Americans are descendants of those who came into the United States at that point. These successive and continuing waves of immigrants have brought to America new blood, new ethnic and cultural contributions and a new enthusiasm for the freedom and democracy of North American society and political institutions and it was largely these immigrants who built the Catholic Church of the United States.

4. The Black Sub-Culture

A unique ethnic element in American society is the Black Man (5). Blacks came to the United States not as

(4) Out of a population of 220,000,000.

(5) In 1960 there were 18,871,831 Blacks in the United States, 10.3% of the total population.

pioneering colonists, traders, soldiers of missionaries but as slaves torn violently from their homes and sold into American service.

The first negro slaves were brought to Jamestown, Virginia, in 1619 by Dutch slavers. It is estimated that between 12 and 15 million Black slaves were introduced into the United States from the 16th through the 18th centuries.

After American independence the Northern states, one by one, outlawed slavery, but in the South slavery was built into the plantation system (6) as an essential economic unit, the basic field labor (7).

The Civil War brought an end to slavery and, for a brief period, opened leadership and unlimited opportunities to Blacks. Slowly, however, White supremacy was reestablished in the South through legal restrictions, segregation, voting, requirements and extra-legal pressure (e.g. lynch-law--the hanging, by mobs, of negroes suspected of crime). The American Black man entered the twentieth century free but in poverty and ignorance, oppressed, culturally and economically deprived.

Since then there has been a gradual improvement in the status of the Blacks and a great acceleration since World War II. The Brown decision of the Supreme Court (1954) banned segregated Black schools; various forms of Civil Rights legislation put the Federal Government powerfully behind the push for true equality. Charismatic Black leaders like Martin Luther KING organized Black movements which gained the support of many Whites.

The Black people of America have always been attracted to religion and are particularly attracted by Fundamentalist sects. Most Blacks are Protestant (as was the rural South itself) but while, from 1890-1965 the total Black population increased three-fold, the percentage of Black Catholics increased seven-fold.

Among the Blacks there is an increasing socio-economic diversity. There are a few wealthy and influential

(6) Even as late as 1900, 90% of all negroes lived in the South; by 1960 this percentage had diminished to 58%.

(7) Major crop, cotton.

Blacks and a strong professional and middle-class is emerging. In general, these two upper classes tend to assimilate the culture and the style of the corresponding White class. The poorer Blacks are still far behind in the achievement of a decent standard of living and of equal opportunities.

While much African heritage (8) has disappeared, there is a Black sub-culture. For a long time most Blacks accepted the White negative assessment of Black people and of their culture. Since at least the 1920's there has been a strong reverse trend towards Black prideful awareness of their own race and its heritage (9).

It must be added that there is still considerable prejudice against Blacks and opposition to their growing strength. Some feel that the Federal pressure for equal rights has become a favoritism and has produced "reverse discrimination". (10)

The future of the lower socio-economic class of Blacks remains a pressing problem and an unmet moral demand. The efforts on their behalf, however, continue and will continue. This is a problem appropriate for study and research at the Catholic universities as well as for direct action. The Church and Catholic institutions have been increasingly involved in such action.

5. Summary with Reflections on Ethnicity

As we have seen, during the past 400 years, the western hemisphere has been the scene of a virtually unprecedented mixing and fusing of peoples of diverse ancestry, physical traits, language and cultures. A wide variety of historical circumstances and human motivations has brought about this situation, some groups having come on their own initiative, others having been forced to seek

(8) The Black population today is the result of an original fusion of widely disparate African ethnic strains and of intermarriage with American Indians as well as with Whites. (In the United States negroes were identified as those having any Black ancestry regardless of the genetic percentage.)

(9) The recent slogan "Black is beautiful" epitomizes this new attitude.

(10) that is, discrimination against Whites.

asylum because of political and religious persecution, still others having been captured in their homelands and brought to these shores as slaves. In North America and particularly in the United States this intermingling of dissimilar peoples has occasioned predictable conflict and predictable varieties of intercation between the various groups.

Social anthropologists and ethnologists have observed that when two diverse groups of people first come into contact with each other, conflict usually results. As a rule this eventually may give way to an accomodation of each group to the other and in many instances the cooperation between the two resulting from interaction and exchange. Finally acculturation, sometimes assimilation, occurs. In the United States there has not been a total assimilation of all the various ethnic religious and racial groups into a common homogenized culture or society. Great attention today is concentrated on the fact that the United States is made up of a large number of so-called "minorities" which in one way or another suffer from some disability within the society.

In the United States these minorities were faced and are faced by an ideal of a national physical type and culture possessed by the majority, namely the idea of being English-speaking, Protestant, northern European in descent and light caucasoid in appearance. The indigenous native peoples who occupied this land when the first European settlers arrived were then by far more numerous but were unable to defend themselves against the technologically more advanced newcomers. Paradoxically, the native Americans gradually became a depressed minority along with other new immigrants who continued to come from war-torn Europe as well as slaves from Africa brought to till the vast tracks of virgin soil.

The relationships between majority/minority groups in our society gave rise to and continues to give rise to competition and conflict. The dominant group, vigilant to maintain its superiority, establishes complex mechanisms to retain power. The minorities respond by seeking ways of minimizing the disadvantages or overturning the barriers. This ongoing social conflict is characterized by varied manifestations of covert and overt hostility and by the relevant dominant-subordinate positions of groups through the passage of time.

The division of the United States into a dominant majority and a large number of minorities is, of course, not altogether a new phenomenon though the pluralism of the

American situation is probably unique in the history of the world. But there is another distinguishing characteristic and that is the ideological basis for the political society in the United States. Along with other nations in this hemisphere our country was founded upon a belief in liberty and justice for all -- an affirmation of equality, freedom, and opportunity for all peoples. This is our national belief which is explicitly stated in our Declaration of Independence and Bill of Rights and written into our Constitution, yet contradicted by custom and sometimes by law and governmental policy. It is in this climate of contradiction of an idealistic national creed honored often in the breach that the complex relationships between minorities and the majority in our society continue to be shaped in the effort to work out our common destiny.

Two opposing goals have been suggested as a solution for this dilemma. One is that of assimilation in which there must be a willingness to share risks, to ignore the rules of dissent and endogamy, and relinquish attachment to certain traits which distinguish the group from the dominant society. It looks forward to the eventual absorption of one group by the other enabling all members then to have free access to the economic, social, and political resources for which they can meet the personal qualifications. This melding may not impoverish a culture but rather enrich it.

Another alternative is to see the majority/minority relationship maintained in a sort of pluralistic tension in which the minority seeks to maintain its own identity and distinctiveness and the majority concedes equality of opportunity and a toleration for the differences displayed by the members of the minority groups.

Initially, the American ideal was assimilation. The "Americanization" of the immigrants and of the others brought into our society through treaty, purchase, and other means meant to the dominant Protestant majority of the country the assimilation to their culture of all the incoming and existing minority groups. Initially, many members of the minority accepted this ideal. Immigrants to the United States were anxious to become truly American, were proud of being admitted to citizenship and proud of accepting American ways. The first generation of immigrant children often felt contempt for the culture and background of their families, especially when their parents came from less well-educated segments of Europe. They tended, therefore, to exaggerate their acceptance of American ways and their rejection of their cultural heritage. And so the idea of the

"melting pot" as the complete reduction of all "foreignness" was the metaphor constantly referred to by American leaders.

The melting pot concept assumed that individuals of all nations could be transformed into a thriving new society, free from the ancient prejudices, of the Old World and the domination of unjust rulers. In this new land there was room for everybody, indeed, there was a real need for additional numbers to meet the challenge of developing the vast wilderness. The turmoil and political unrest during these years motivated hundreds of people from many different cultures and backgrounds to come to our shores with high hopes and great expectations, eager, therefore, to be part of this new order in which all men are recognized as being equal. They worked hard to "make good" in America, discarding much that they had held dear.

There were, of course, resentments and oppositions to the influx of foreigners and a great fear that the pure ideal of Americanization of "whiteness" of "Protestant Christianity and ethics" would be contaminated by all these foreign invasions. One of the results of this fear was the beginning of limitation on immigration with emphasis on encouraging the immigration of those who were most likely to support the national standard of the majority and to prevent its deterioration into a halfbreed culture. Thus, already in 1882, the first general immigration law excluded the Chinese who were felt to be a threat to the Anglo-Saxon Christian culture of the United States.

The melting pot idea was portrayed in the play by that name which appeared on Broadway in 1908. Though regarded as an inferior piece of drama, it received enormous and enthusiastic attention precisely because it seemed to interpret at least an American conception of the ideal. In it, the hero, a Russian Jewish immigrant proclaims, "... America is God's crucible, the great melting pot where all the races of Europe are melting and reforming! Here you stand, good folk (think I) when I see them at Ellis Island, here you stand in your fifty groups with your fifty languages and histories and your fifty blood hatreds and rivalries but you won't be long like that, brothers, for these are the fires of God you've come to, these are the fires of God, a fig for your feuds and vendettas. German and Frenchmen Irishmen and Englishmen, Jews and Russians - into the crucible with you all. God is making

the American"(11).

But the melting pot image has largely been discarded. It is neither accepted as a sociological interpretation of the United States nor is it any longer enthusiastically and popularly regarded as realizing the true American dream. On the contrary, there has been in recent years an emergence of greater emphasis among all the minority groups and the different cultural groups and ethnic groups in the United States of a self-awareness, self-pride, and increased emphasis on their own traits. There is, then, a newer concept which thinks rather of a sort of federation of cultures bound together by certain basic political ideals referred to above which constitute the legal and judicial structure of the United States and its society. Instead of regretting their divergence from the master standard of the traditional American, ethnic groups are now emphasizing and enthusiastically appropriating the very traits they tried to eliminate in earlier periods. A very simple example of such a change is this : for a long time ambitious Negroes attempted to remove the physical characteristics of their own hair, its kinkiness and other aspects which marked them apart from the Whites. Many Black people went through most painful treatments to straighten their hair and to eliminate its Negroid characteristics. On the contrary, today the Afro-American Hairstyle precisely emphasizes the type of hair that is generally found among Black people. Obviously, a pluralism of cultures with self-pride in each cultural and ethnic group could produce a social division in the United States and internal opposition could have very serious bad consequences. It is now believed by many that such a federation of richly diverse and mutually enriching cultures can be maintained provided the basic ideals of American democracy, both political and social, are universally accepted and provided that these ideals are extended evenly and equally to all the groups regardless of their ancestry, their ethnic origin, their religion, their physical characteristics, and so forth. But the whole problem of minorities, ethnic differences, of equal rights is still in a fluid state in the United States and undoubtedly will work itself out perhaps in ways and forms not yet perceived by current observers.

At any rate, whether the pluralism of the United States in these matters remains or whether all these cul-

(11) GLAZER, NATHAN and MOYNIHAN, DANIEL P., Beyond the Melting Pot, Cambridge, MIT Press, 1963, pg. 289. Quoted from Israel ZANGWELL, The Melting Pot, N.Y. Macmillan, 1909.

tures and subcultures are finally brought into a single homogenized culture, in either case, there is potential for enrichment of the American way of life as well as for dangerous devisiveness.

For a long time, the schools, particularly the public schools were regarded as primary instruments for turning first-generation foreigners into standardized Americans. Part of the opposition to Catholic schools was based on the fact that they often perpetuated the old-world heritage, as often happened in German, Polish and other national parishes. In many parts of the country Catholicism was itself regarded as "foreign".

With the new view of ethnicity, the schools themselves are now engaged in adapting to a different situation. Bilingual instruction, for example, is being promoted in many multi-ethnic communities.

Obviously, the situation opens a new opportunity for and makes a new demand on the University. Catholic universities are particularly able to respond, both because of a sense of intercultural values but also because of the historical identification of Catholicism with so many ethnic minorities.

C. Religious Pluralism

North America displays the greatest religious diversity in the world. All the great religions of the world are represented; in addition, there are many indigenous religions and many splinter groups. The total number of distinct religious bodies exceeds 225. (12)

(12) The major religions in the United States are :

Roman Catholic	48,701,835	Presbyterian (Calvinist)	3,786,763
Baptist	27,705,529	Episcopalian	2,917,111
Lutheran	8,500,000	Jewish	6,215,000
Methodist	13,191,322	(Total population :	212,800,000

The major religions in Canada are :

Roman Catholic	9,625,063	Presbyterian	179,267
Anglican	1,048,261	United Church of Canada	993,190
Baptists	131,757	(Total population :	22,659,000
Lutheran	300,540		

All of these religions maintain a great variety of activities and institutions. This is made possible by the wide freedom allowed private initiative (whether religious or otherwise) in the United States and Canada. There are 1,500,000 not-for-profit organizations in the United States. Among these are many religious or church related schools. For example, there are some 400 Catholic universities and university-level colleges and more than 100 Methodist institutions of higher learning. Religious groups have been particularly active in health affairs. There are, for example, 750 Catholic hospitals in the United States and Canada with a bed capacity of 233,404.

During the colonial period, religious diversity was largely a matter of European origin and geographical location.

Canada was initially a French and Catholic colony but Great Britain completed its conquest in 1763. Tolerance of the Catholic religion was granted by the Quebec Act of 1774. Today the Catholic population is concentrated - but not entirely - in the French province of Quebec.

In California and the Southwest, Spanish explorers and missionaries extended Spanish power and the Catholic faith. All this vast area was incorporated into the United States along with the Republic of Texas after the Spanish-American War (1898). Spanish-speaking Catholics are still numerous in these areas.

Utah was settled by the Mormons, an indigenous American religious group, and is still the main center of that religion. The Mormon Church is one of the fastest growing in the United States.

French missionaries and traders penetrated down into the Middle West. Early settlements still survive with French names (Prairie du Chien, Wisconsin, Sainte Geneviève, Missouri). The French settled lower Louisiana, founded New Orleans and moved up the Mississippi Valley where French traders from the South established Saint Louis (Missouri). All this vast central area was acquired by the United States through purchase (the Louisiana Purchase, 1803).

Florida was colonized by the French (briefly) and by the Spanish. Spain ceded it to the United States in 1819.

Alaska was first taken over by the Russians; a Russian governor took up residence in 1799. The United States pur-

chased Alaska from Russia in 1867. The Russian Orthodox Church has established missions prior to the purchase.

Puerto Rico, now a "Commonwealth of the United States" was settled by Spaniards in 1509. It was ceded to the United States, as a result of the Spanish American War, in 1898. The Commonwealth is predominantly Catholic.

Delaware retained some cultural remnants of the brief colonization by Sweden (1638) and Holland (1651). England occupied this area in 1664.

The 13 original colonies represented almost as many religions. The Massachusetts Bay Colony (New England) was a Puritan theocracy to the exclusion of all other sects; the Quakers settled Pennsylvania; the Church of England dominated Virginia. Only Maryland, among the English colonies, was a Catholic settlement.

Father Alvin A. Illig, C.S.P. has given a brief statistical summary of the growth of Catholicism from the original American colony :

"In 1776 (the year of the Declaration of Independence) there were about 30,000 baptized Catholics in the original 13 colonies, about 25 priests, a handful of nuns, no parishes as such, no hierarchy, no structure. From then to now the Church has gone from 30,000 baptized Catholics to 60 million, both active and inactive, today; from no parishes to 18,400 now; from 25 priests to 59,000; from a handful of nuns to 131,000; we have 169 dioceses, 10,500 schools, more than 1,800 major hospitals and charitable facilities".(13)

This growth came from the incorporation of numerous Catholics by land acquisition as described above but initially, most of all, by vast immigration from the Catholic areas of Europe. But the American Church, operating despite Protestant hostility and almost contempt, in great freedom and independence, has shown an enormous internal native vitality. All phases of Catholic life have flourished in the United States, but especially noteworthy was the establishment of a separate Catholic educational system such as no other country has ever produced.

Despite the addition of many Catholics by immigration

(13) Father Alvin A. ILLIG, C.S.P., as reported in the Saint Louis Review, November 18, 1977.

and annexation, the self-image of the United States remained that of a Protestant country. In fact, up to quite recently the leadership and the general ethos of the country was Protestant. Americanization was conceived on the model of the White, Anglo-Saxon Protestant. The famous "melting pot" was to boil out all other ethnic and religious traditions.

Catholic growth in the United States was accompanied by a deal of anti-Catholic feeling and, indeed, hostile activity. This activity showed itself in frequent violent organized movements : Nativism, the Ku Klux Klan, the American Protective Association. Al SMITH, the first Catholic ever to run for President was, in the opinion of many, defeated by anti-Catholic sentiment. But as Catholics moved up socially, economically, and culturally much of the anti-Catholicism waned.

The Second World War, the deeds and words of Pope JOHN, the election of President John KENNEDY did much to change the attitude of non-Catholics towards the Church. Today the major opposition to Catholicism comes not so much from organized Protestantism as from the growing secularism and pervasive moral permissiveness of American society. The pluralistic spectrum of religion has been extended by the public appearance of lesbian and homosexual groups, of secular humanists (14) and of various other groups. The abortion issue has created a strong anti-Catholic reaction in pro-abortion and 'feminist' groups.

Through much of American history Catholics lived in geographical enclaves, urban ghettos, closed parishes and tight family groups. To a great extent all this is not past history. The upward movement of Catholics, the increasing mobility of American society and the great mass media have created a universal awareness of the diversity of moral views and life styles in the United States. Our youth is constantly presented with the full sweep of American pluralism. Teenagers discuss the drug culture, abortion, divorce, homosexuality with an openness and tolerance unheard of a generation ago. When they reach the University they have already been plunged into the perplexities of conflicting opinions.

(14) "Secular Humanism" (militant atheism based on the exclusive acceptance of the scientific method) has been declared "a religion" in the meaning of the First Amendment of the U.S. Constitution by the Supreme Court.

The dissolution of Catholic uniformity, solidarity and relative isolation was further promoted by the great changes inaugurated by Vatican II. Doubt and dissension appeared; differences between "liberals" and "conservatives" were exacerbated; a mood of experimentation and novelty prevailed among many, especially young, Catholics. Criticism of past rules and practices became widespread. There was an exodus from religious life and the priesthood; vocations, the use of the sacraments, Mass attendance - in all of which American Catholics has been outstanding - fell off.

These problems were compounded by the general disturbance of American society during the Vietnam period. An anti-establishment, anti-intellectual youth culture emerged characterized by the use of drugs (especially marijuana), alcohol, promiscuous sex and special types of music.

These and other causes have created a large number of completely alienated Catholics (estimated at 12,000,000 out of a total of 60,000,000 baptized Catholics). It is thought that 20% of baptized young adults (late teenage, early twenties) are lost to the Church. But even among those who remain practising Catholics these traumatic years, the religious confusion, the secularism and permissive morality of the general society has had a serious impact on belief, certitude and life styles.

The Catholic Church is now entering a new phase in the United States.

The changes are being shaken down; adjustment has largely taken place; new pastoral strategies have been worked out -- in general a new vigor is appearing. Cardinal BAGGIO commenting on the Fifth Synod of Bishops said : "... if after the confusions of the post-conciliar period, this Synod is the sign of a new phase in the life of the Church, one must insist : it is a phase marked by anything but resignation and lifelessness".(15)

The Catholic universities have been deeply involved in all this history. They can have a great part in the restructuring of the American Church and in the creation of a new American intellectual culture.

There has also been since Vatican II a significant

(15) As reported in Crux of the News, November 7, 1977.

increase in ecumenical attitudes and activities. The growth of ecumenism and the general acceptance of religious diversity has relaxed the tensions between churches and sects. Special religious movements (like the "charismatic" cult) have emerged which cut across traditional religious lines and attract participants from all faiths. Catholics, both officially and unofficially, have been active in these movements.

Thus, it has come about that the religious opposition or intolerance is no longer so much between different faiths as within the various churches themselves. The "liberal/conservative" split runs through most religious groups and has caused actual division within them thus giving rise to new splinter groups. The conservative Catholic group under Archbishop LEFEVER is matched by Seminex - a liberal split-off from the Missouri Synod of the Lutheran Church. Liberal Catholics and liberal Lutherans appear to be closer together than liberal and conservative Lutherans. The Episcopal Church has suffered the secession of whole parishes over the question of ordaining women. These are but a few examples.

Meanwhile, there are inter-faith study groups of theologians and other scholars trying to work out the differences between various theological and scriptural positions. These efforts are viewed as preparation for immediate mutual understanding and cooperation and ultimate reunion.

In general there is a pervasive materialism and moral permissiveness in American society. Pleasure of all kinds is pursued passionately and professionally. In its crudest and cruelest forms the pursuit turns to sadism, pornography, child abuse and even torture. The society is marked by an ability to "consume"; an eagerness for material possessions and the prestige of wealth.

Yet, there is an enormous resource of human goodness and wholesomeness, of religious faith and morality. The polls and other evidence indicate that "religion" is more alive in the North America than in any other developed country. There is an unprecedented interest in religious subjects; the perusal of publishers' announcements or of extensive bibliographies (such as is published in each issue of The Theology Digest) (16) will reveal an astonishing flood of new titles in every field of religious interest.

The Catholic university has an unprecedented opportunity to become a center of religious studies and religious scholarly activities. It should be able to serve not only

Catholics and the Catholic Church but all believers, thus maintaining a viable and enriched intellectual religious culture while, at the same time, strengthening religion throughout the culture as a whole.

APPENDIX

Doctrinaire or positive atheism is not prevalent in the United States and Canada. There are indeed people, especially in the universities, who profess atheism and more or less strongly criticize religion and theism. There are national groups like the American Humanist Association which promotes a "religion" of secular and atheistic belief. This position has been promulgated in two humanist manifestos, one first issued in 1933, the second in 1973.(17)

For the most part Americans believe in God or at least profess to do so. In a recent poll 94% of Americans did so. Moreover, most Americans respect religion though almost half of the population are "unchurched", that is, have no affiliation with any religious body or church. ROPER has declared that the United States is the most religious developed country in the world.

What is far more serious is the general weakening of religious belief and moral commitment which appears to be due to a variety of factors.

The very affluence of American society, its sensuousness and materialism, have obscured spiritual values. The general acceptance of the epistemology of the physical sciences has weakened the intellectual grasp of religious ideas and spiritual ideals. Elsewhere, in this paper, it is pointed out that, at least in the United States, the principle of separation of Church and State has become an instrument for the secularization of education and the exclusion from elementary and secondary public education of anything like religious

(16) Published at Saint Louis University, Saint Louis, Missouri, USA.

(17) Humanist Manifestos I and II, Prometheus Books, New York, N.Y., 1977.

instruction. The Media, especially television, have largely adopted an attitude of sophisticated secularism; this compounded with the constant presentation of a confusion of ideas has made the media powerful anti-moral and anti-religious forces.

The Planned Parenthood organizations which have become powerful and well-financed have adopted a more and more hostile attitude towards religion, especially towards the Catholic Church. They are now the strongest force among the pro-abortion partisans.

Another important movement is the drive for equal rights for women. Extremists in this movement propose abortion as a basic women's right, condemn the institution of the family and therefore oppose traditional forms of religion. The refusal of the Catholic Church to ordain women is taken as another proof of the official Catholic prejudice against women.

It may be that, unless strong counter action is taken, all these forces will dissolve the religious character of American society and destroy the enormous potential resources for spiritual revival in North America.

D. Economic and Political Diversity

1. Pluralism of Institutions and Organizations

We deal here with two significant and almost unique aspects of North American society.

As Peter Drucker has pointed out, the United States has largely become a society of institutions. (18)

(18) "During the last fifty years, society in every developed country has become a society of institutions. Every major social task, whether economic performance or health care, education or the protection of the environment, the pursuit of new knowledge or defense, is today being entrusted to big organizations, designed for perpetuity and managed by their own managements. On the performance of

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The infra-structure of the political state is less the individual or the family than it is the organization of institution.

The economic and business structure is made up of proprietorships (individual or family ownership), partnerships, and corporations. There are over 2,000,000 business (profit-making) corporations in the United States. These run all the way from giants like General Motors with annual revenues in the millions to small businesses with revenues of less than \$25,000.

The business corporation is one of the most powerful influences within American society - an influence which touches not only economics and government but also education, religion and the social mores. Indeed, corporate decisions and activity affect the daily lives of all citizens, often in very hidden ways.

The second significant aspect is the enormous contribution of private philanthropy and private volunteers to the welfare of the country, supplementing and initiating

these institutions, the performance of modern society -- if not the survival of each individual -- increasingly depends.

Only seventy-five years ago such a society would have been inconceivable. In the society of 1900 the family still served in every single country as the agent of, and organ for, most social tasks. Institutions were few and small. The society of 1900, even in the most highly institutionalized country (e.g. Imperial Germany), still resembled the Kansas prairie. There was one eminence, the central government. It loomed very large on the horizon -- not because it was large but because there was nothing else around it. The rest of society was diffused in countless molecules: small workshops, small schools, the individual professional -- whether doctor or lawyer -- practicing by himself, the farmer, the craftsman, the neighborhood retail store, and so on. There were the beginnings of big business -- but only the beginnings. And what was then considered a giant business would strike us today as very small indeed."

From Management by Peter F. DRUCKER, Harper & Row, 1973.

activities in every area of public service. Much of this private activity is carried on by private not-for-profit corporations. There are some 1,500,000 such corporations in the United States. Among them are the private and religious schools, hospitals, clinics, welfare agencies, etc. as well as highly specialized organizations like the American Cancer Society and the Society for the Protection of Wild Fowl. Included also are the charitable trusts and Foundations which administer endowments and disperse income in accordance with policies determined by the founder, the law and the Board of Trustees. Foundations (19) have different interests and policies so that the great ones (Ford 2,901,547,711; Rockefeller 757,088,188; Lilly 1,000,000; Danforth 161,912,257) have had a marked influence on American society. In 1975 the total private philanthropy in the United States came to \$26.9 billion.

The private universities (both religious and non-sectarian) must fit into this institutionalized society as not-for-profit corporations in the public service. As such they are subject to the legal requirements for charitable corporations established in the various states. In general they are required to have a Board of Directors ("Governors", "Regents", "Trustees") that is the legal controlling body of the institution. The membership on these Boards generally represent the special character of the institution (20), its various service constituencies and, more and more, the general pluralism of the total society. Thus, institutions try to have representatives from business, labor, the professions, the sexes, ethnic groups and so forth.

But as a very special kind of institution, the university has assumed relationships to the world of business corporations that are historically unique. Business has looked to the universities to train executives, managers and employees with diverse expertise. American universities pioneered in developing schools of business; Harvard began to teach business-management as an advanced university discipline in the thirties.

(19) Total number of Foundations listed in Foundation Directory, Edition 4, 1971 is 5,454.

(20) E.g. A Jesuit institution may have a Jesuit majority on the Board; a Methodist institution may require a number of Methodist ministers, etc.

The industrial and business world not only looks to the universities for trained personnel but also for research which will contribute to technology and production.

From the other side, universities look to the business community and the corporations for financial support since these latter now control such enormous resources.

In North America social responsibility of corporations has come to include an obligation to support private enterprises in education, health, the arts, etc.

Thus, a collaboration has been set up which, however, is not without its problems. Businessmen often feel that the universities are too critical of the free enterprise system. Some business leaders have urged companies to reward the universities which support the economic status quo by giving financial support only to them. Universities, too, sometimes wish to restrain the freedom of the faculties for fear of losing financial support.

It is constantly necessary to remind benefactors that a university serves society not only by meeting its current needs for trained personnel and applicable knowledge but by being a critic of that society, and that, in the long run, all its functions fail if the university is not an institution freed from private pressures and partial interests in its teaching and research.

The Catholic university, because of its emphasis on service as well as on integrity, has an opportunity for unparalleled leadership in balancing these functions. Certainly the Catholic university must maintain its freedom to present the full requirements of a truly human society and to point the way to its realization.

No one has emphasized the emergence of a new society of institutions and the importance, among these institutions, of the business and industrial corporation more than Peter DRUCKER but he also points out the increasing importance of other institutions, especially the university.

"Since the turn of the century, however, the importance of business has gone down, not because business has become smaller or weaker, but because the other institutions have grown so much faster. Society has become pluralist... No business today - in fact, no business in American history - has a fraction of the power that today's big university has. By granting or denying admission or the col-

lege degree, the university grants or denies access to jobs and livelihoods. Such power no business - and no other institution - ever had before in American history." (21)

It is this power that the Catholic university of North America shares in. It finds a powerful private institution within this new pluralistic society of institutions.

2. Comprehensive Pluralism of Government Activities

It is impossible to fully understand the complex pluralism of North America and the actual pressures under which the Catholic university operates without considering the pervasive intrusion of government, at all levels, Federal, State, country, city into all phases of public and private life. Especially in the United States, every citizen all day and every day is affected in all his activities by the agencies of the Federal government. The food he eats, the medicine he takes, the auto he drives, the place he works, the toys he plays with, the electric utensils he buys, the clothes he wears and all other particulars come under Federal regulation, standard, and inspection. Laws passed by Congress have set up an ever increasing number of bureaucratic agencies, councils, authorities and commissions. The Federal Manual which lists and briefly describes the Federal agencies runs to 872 pages.

Pursuant to Congressional legislation these agencies establish regulations and guidelines which have the force of law and become part of Federal Administrative Law which is now more extensive than Federal Statutory Law. The former head of the Department of Health, Education and Welfare admitted that he had 1000 staff members whose full-time job was writing regulations. OSHA, the Federal agency for safety announced that it is cancelling 1000 of its more insignificant regulations. (22)

Aside from the burden of cumbersome bureaucratic procedures imposed by this almost universal intrusion by government, there is a very special danger for Catholic universities in the United States. The constitutional law of the United States has derived from the First Amendment to the Constitution a doctrine of the "separation" of

(21) op. cit., pp. 6-7.

(22) One of President CARTER's campaign promises was to reduce the size and complexity of the Federal bureaucracy. Little has been achieved so far.

Church and State which in recent years has been increasingly unfavorable to religion and religious institutions. This has made it difficult for religious organizations to enter into cooperative arrangements with Federal agencies. In other words, the extension of Federal activity and funding to all phases of education and welfare has created a strong pressure towards secularization. (23)

Catholic institutions for the most part must adjust to this pressure and accomodate to government regulations simply because it is now impossible for most universities to survive without Federal financial support. (24)

3. Political Diversity

Despite complex pluralism in other matters, Americans and Canadians are not and have never been politically pluralistic. Both countries have been governed by a two-party system. The occasional "third party" and the small fringe parties have never been able to gain any real political power. Specifically, leftist parties have remained small and politically ineffective. The American Labor Unions have been traditionally anti-Communistic and while politically influential have never formed a "Labor" party. The wide diversity of American society, its upward mobility and its interlacing of different pluralistic elements (25)

(23) See : Hospital Progress, December, 1976 issue, pp. 55-60. "Private Institutions must Protect Prerogatives from Government Intrusion".

America, October 23, 1976 issue, pp. 252-254. "The Survival of Not-for-Profit, Private Institutions".

(24) While the Canadian Government has also expanded its activities in a way similar to the U.S. Government, the same religious problem does not arise since the British tradition allows a much greater cooperation between government agencies and religious institutions and programs. The support of the University of Toronto by the Province of Ontario does not create the problems for St. Michael's College that would exist in a similar situation in the United States.

(25) By this I mean that most Americans belong to different combinations of pluralistic segments. Thus, one man may be a miner, a Baptist, a Republican, a vegetarian and an anti-Black. Another man may be a Republican, a Black, a Catholic and a backer of the Small Arms Lobby. This pluralistic grid prevents the emergence of strong, wholly unified, single-purpose forces within American Society. (The Abortion

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have prevented a hard and clear crystallization of a "class struggle".

The major political parties do not present a sharp ideological opposition. Their differences lie rather in emphasis, tradition and personalities for, in all major philosophical questions, they are in basic agreement.

4. Economic Diversity

a) The Expansion of Occupations

The United States is generally recognized as the greatest industrialized country in the world. This recognition often obscures or distracts from the fact that the United States is one of the greatest agricultural countries in the world, exporting, for example, 40% of all the grain on the international market. (26) A third correlative fact is that the United States and Canada have had and still have, despite some depletions, enormous resources of raw materials. Only recently - and for the first time in its modern history - has the United States become seriously dependent on foreign sources for a significant resource, namely, oil. Still, today, therefore, the two countries constitute one of the major export areas for a wide variety of raw materials.

This triple economic leadership makes for great occupational diversity. The coal miners of West Virginia; the steel workers of Gary, Indiana; the clerks in Wall Street; the farmers in Iowa; the ranchers in Wyoming all have a common American culture, but yet, are remarkably different in life style, ambitions and cultural attitudes.

The U.S. Department of Labor has just issued a

issue has come close to establishing a bitter and sharp opposition between large groups of Americans.) Moreover, American Democracy has rested on a broad readiness for reasonable compromise rather than on non-negotiable demands. Moreover, the very multiplicity of pressure groups has given the government a high degree of freedom.

(26) As a matter of fact, in order to sustain farm prices the Federal Government has limited the production of grain. The United States could provide the world with a much greater supply of food if the problems of transportation, storage, distribution and purchase were solved.

Dictionary of Occupational Titles embracing 1,731 pages, weighing 5-1/4 pounds and defining 20,000 different jobs. While the complexity of American life has created an unprecedented number of occupations, its increasing technological character has simultaneously increased the level of education and training required by even the older occupations. There are a wide number of ways in which one may obtain the knowledge and skills required, but Americans expect their schools, including the universities to provide needed professional, paraprofessional and even technical training. There is thus a pressure on universities, especially state and community institutions and especially in urban centers to supply specialized programs. It is thus an American variation on the theme of university education to offer Masters degrees in Product Design, Gas Technology, Recreation and Park Administration, Hotel Management and in many other applied and theoretical fields. The Congress of the United States in 1862 set up a new type of college by establishing the Land Grant agricultural colleges throughout the nation. American farmers for a long time have thus been supported by scientific research and have been able to obtain university degrees in the various farming subjects. Today this university support has spread throughout the occupational structure of American society. The Council of Graduate Schools in the U.S. lists 173 distinct Master degrees available at American and Canadian universities. (27)

Catholic colleges and universities became involved in professional and paraprofessional education early in their history. The decision to expand outside of the traditional liberal arts areas enabled Catholic institutions to produce professional Catholic leaders, especially from the second and third generation of immigrants. The Catholic universities and colleges, through evening law schools, nursing programs, evening business schools, performed an enormous service for the new Catholic population. The fact that studies now show that Catholics excel over Protestants in levels of education (a radical change in half a century) is testimony to the efficacy of the Catholic educational program. This service is no longer necessary for large segments (especially the Irish, Italian and German) of the Catholic population. But Catholic universities have an opportunity to render a similar service to the disadvantaged ethnic and economical groups. (28)

(27) CGS Communicator, Sept. 1977 : Washington, D.C., pp. 2 - 8.

(28) It is noteworthy that already there has emerged in the innercities a new type of Catholic elementary school. This

b) Unemployment and Poverty

Although the United States is regarded as one of the wealthiest countries in the world with the highest standard of living ever attained, there is a wide diversity of economic levels. Poverty and unemployment are perennial problems, especially in the inner city (as in Harlem, New York or Washington, D.C.), in obsolete or obsolescent industrial areas (as in Western New York) or in depressed rural areas (as in Appalachia).

The Catholic Bishops in their 1977 Labor Day Statement described the unemployment situation :

"Last year, over twenty million individual Americans were unemployed. Almost one-third of the American people were touched by joblessness within their own families. This summer, nearly seven million persons were without a job, according to official government measures. These government figures, however, do not count the million or more people who have given up the search for jobs out of frustration. Nor do they include the approximately three million persons who hold part-time jobs although they desire full-time work. Although the official unemployment rate has slipped below 7%, more comprehensive measures of joblessness indicate that nearly 10% of the work force is unemployed".

It is estimated that between 25 and 40 million Americans are living at a poverty level, a level below that of adequacy and even minimal decency. This is a further emphasized by the distribution of family income :

"Income distribution (all types of income) in the United States greatly favors the wealthy and upper middle classes. The following table reveals

school is dedicated to the disadvantaged Blacks, Spanish-speaking groups and others. It provides a Christian alternative with emphasis on discipline and study, to the often badly overburdened and underfinanced public school. It is normal for these schools to be largely Black and Protestant. It is a strange reversal in American education that Catholic schools, once condemned and contemned by Protestants, are now providing Christian education for large numbers of Protestants.

the percentages of total income received by different fifths of the population since 1947.

Distribution of Before-Tax Family Income, U.S.A.

	1969	1964	1960	1956	1950	1947
Poorest fifth	5.6%	5.2%	4.9%	5.0%	4.5%	5.0%
Second fifth	12.3%	12.0%	12.0%	12.4%	12.0%	11.8%
Middle fifth	17.6%	17.7%	17.6%	17.8%	17.4%	17.0%
Fourth fifth	23.4%	24.0%	23.6%	23.7%	23.5%	23.1%
Richest fifth	41.0%	41.1%	42.0%	41.2%	42.6%	43.0%
Richest 5%	14.7%	15.7%	16.8%	16.3%	17.0%	17.2%

SOURCE : U.S. Census Bureau, Current Population, Series P-60, n°75, Table 11, p. 26.

The chart reveals the share of family income received by the poorest 20% of our people has remained virtually constant and disproportionate to their percentage of the population, since 1947. Moreover, the top 20% of the people receive 41% of all income, 8 times as much as the same number of persons at the bottom. In fact, the top 20% receives more income than the bottom 60% combined. The pattern of income for unrelated individuals is the same :

The Distribution of Income of Unrelated Individuals, 1969

Poorest fifth	3.4%	Fourth fifth	24.3%
Second fifth	7.7%	Richest fifth	50.9%
Middle fifth	13.7%	Richest 5%	21.0%

SOURCE : U.S. Census Bureau, Current Population Reports, Series P-60, n°75, Table 11, p. 26." (29)

While the total labor force in the United States and the total number employed has steadily increased, so has the number of unemployed. Recent statistics are :

(29) Poverty in American Democracy, Frederick J. PERELLA, Jr., United States Catholic Conference, Washington, 1974, pp. 97-98.

Civilian Labor Force, Persons 16 Years of Age
and Over (in thousands) (30)

Year	Civilian Labor Force	Employed	Unemployed
1969	80,733	77,902	2,831
1970	82,715	78,627	4,088
1971	84,113	79,120	4,993
1972	86,542	81,702	4,840
1973	88,714	84,409	4,304
1974	91,011	85,936	5,076

These two major indicators may be taken as implying a series of economic and social problems with serious consequences in the field of education.

Americans have traditionally held great expectations for education. Through education the ideals of equality of opportunity, upward mobility and general happiness were to be realized. Moreover, the universities were expected to solve most of the problems of the nation; "research" was the key to progress and prosperity.

In recent years, Americans have become somewhat disillusioned about education, but still their expectations are high. Universities are expected to bring off objective analysis as well as sound solutions of the basic problems of America.

The Catholic institutions of the past in the United States achieved a remarkable religious and social success in bringing the Catholic immigrants into higher levels of American society. The present socio-economic needs of America place before them a new and broader challenge. Catholics and Catholic institutions have been increasingly concerned with economic injustice in the United States. The Catholic universities could supply - and to some extent are supplying - the research and scholarly backup for this effort. At the same time, the universities can confront their students with these challenges and equip them to deal with them as citizens and as Christians.

(30) The World Almanac and Book of Facts, 1976, (St. Louis Post Dispatch, St. Louis, Missouri), p. 89.

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II. THE CATHOLIC UNIVERSITY IN PLURALISTIC NORTH AMERICA

A. Prenote : The "Nature" of the University

Some people deal with university problems as though there were some univocal and intrinsically determined ideal for the university, an ideal accorded to which all universities should be set up and by which they should be judged. One often hears in university discussions that a university should not do so and so because that is contrary to the "nature" of a university.

Though universities do not have a "nature", at any given time and in any given society they can be described in terms of currently accepted or assigned functions. There have been cultivated societies such as China in which it is hard to find an institution analogous to the Western university.

The university is a social institution; it is the result of social development, cultural influences and human decisions. Universities respond to the needs and expectancies of their societies - the governments, the economic institutions, parents, churches, etc., etc. Throughout Western history the university has been a protean institution. What would a Doctor of St. Thomas's Paris think of an institution like MIT? Imagine the amazement of an eighteenth century Oxford professor suddenly introduced into the sprawling, noisy, building-studded campus of the University of Minnesota or Chicago University? And how can a German University be compared to an American Liberal Arts College? By the pragmatic definition of a university used by American educational association, many foreign universities would never qualify for that title.

In short, universities are institutions of higher learning which admit of a wide range of organizational structures, ideological orientations, and educational emphases as well as levels and areas of knowledge and research and a varying complexus of functions.

B. Diversity of the American Educational System

No where else in history or today in the world has there developed an educational system of a size, complexity, and diversity to compare with the American educational system. To a foreign visitor the system is extremely confusing and often appears to be cumbersome and chaotic.

There is no centralized authority for education. Under the Constitution, educational matters were left to the several states and to local communities or to private groups. The U.S. office of Education has no direct authority; it influences education through various Federal aid programs and research projects. Even the evaluation and accreditation of institutions is carried on by voluntary educational associations.

Some statistics may give a rough idea of the American and Canadian situation :

Enrollment in public elementary and secondary full-time day schools for 1974 :

	Pupils		
	Elementary	Secondary	Teachers
USA	30,700,000	14,300,000	2,362,000
Canada	3,762,363	1,709,804	258,342

Comparable Catholic schools :

	Pupils		
	Elementary	Secondary	Teachers
USA	2,717,898	911,730	174,711
Canada	unavailable		

The size, complexity and diversity is perhaps even more striking in higher education.

Most of the public universities have been established by the states which finance them and, through a variety of intermediate mechanisms, control them. Some are maintained by cities or local political units.

The Supreme Court has consistently protected the right of private groups to establish universities on their own. As America grew, there was a steady proliferation of private institutions, originally mostly with Church affiliation. As far as the various governments are concerned, these institutions, at least up to quite recently, enjoyed almost complete educational and religious freedom.

In 1976 there were 3,075 institutions of higher learning in the United States, 1,467 being public and

1,608 being private. Total enrollment in 1975 was 11,184,859 with 2,350,351 in private institutions.

It is difficult to give any adequate idea of the diversity buried in the summary figures. There are religiously oriented or church-related institutions (e.g. 400 Catholic, 100 Methodist) as well as private secular (non-sectarian) universities. There are Black colleges, Girls' Colleges, Teacher Training institutions, great research universities like Michigan and Chicago, urban universities (with no residential accommodations), heavily residential rural colleges, small colleges (200 - 500 students) large universities (40,000 - 60,000 students) well-financed institutions and financially desperate institutions, etc...

C. Diversity in Catholic Higher Education

Within this complex array of institutions of higher learning the 400 Catholic universities and university-level colleges themselves display a wide diversity.

They are differentiated by a variety of control-types. In some cases they depend directly on the local Ordinary, as is the case for the Sacred Heart University (Bridgeport, Connecticut) and Loras College (Dubuque, Iowa). Others, like Rockhurst College (Kansas City, Missouri) and St. John's (Brooklyn, New York) are operated by religious orders. A third group, including most of the larger and more prestigious institutions, are governed by an independent board.

Initially, all Catholic colleges and universities were of the first two types. In the mid-sixties, however, a rethinking of the relationship of Catholic institutions to their religious or ecclesiastical sponsors resulted in a legal separation between a number of Catholic institutions and their supporting religious communities. This change was known as "separate incorporation" since previously the Religious Community and the institution had been one legal corporation. In the new arrangement, while operational interrelationships remained or were newly developed, each became legally a separate corporation.

Writing on this matter in 1968 I said :

"Reordering of the Relationship between the Catholic University and the Sponsoring Religious Group.

"As soon as the presence and participation of lay faculty in the Catholic university became significant, the anomalies and confusions of the older structures became apparent. More and more clearly one sees that the relationship between the religious group, which is primarily responsible for the establishment and past operation of the university, and the university itself must be carefully thought out and clearly defined.

First of all, there must be a clear distinction between the two organizational entities. The authorities within the religious community itself, the familial organization of the religious community, must be clearly and sharply distinguished from the administrative and academic organization of the university. Hence, while, at one time, it was the accepted practice for the Rector of the religious community to be president of the university, this practice has been rapidly disappearing. In fact, in some cases, it has become a matter of accepted or stated policy that the Rector of the community may not hold an administrative position within the university itself. This makes it possible, on the one hand, for the religious member of the academic community to relate in a completely professional and academic way to the administrators of the university even when these administrators are members of his own religious community. On the other hand, it enables the lay faculty to relate at all levels to the religious members of the faculty in a wholly professional manner. In some institutions, the separation between the community and the institutions has been established legally by setting up the religious community as a totally separate corporation, and this has lead to a clear distinction at all points. (31) The religious governance

(31) This effort to separate the financial assets of the university (or hospital or other institution) from the supporting religious community raised the question : Who "owns" the university? It was generally assumed that a university or school was the property of the sponsoring religious group and so was ecclesiastical property subject to Rome.

Both in canon and civil law the direction of a university is a public trust, dedicated to the welfare of the students, the faculty, and other beneficiaries. It is not operated as a private enterprise or a proprietary institution. But

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"of the community is then totally distinct from the administrative structure of the university. The finances of the community are totally distinct from the finances of the university. Although from the standpoint of each religious, the university remains his individual apostolic work to which he gives himself with a religious dedication, he nonetheless performs within the institutional structure of the university as a professional person, and it is on his professional merits and by his professional achievements that he is there judged exactly the same way as a lay member of the faculty. These matters have also, in addition, been regulated by various kinds of agreements between the university and the Religious Order which has been sponsoring it."

there had been an unconscious assumption that it was ecclesiastical property and was indeed "owned" by the Religious Order.

More careful examination of the situation had led both civil and canon lawyers to a new appraisal of the actual situation.

Two sorts of corporation must be distinguished in American law. There is an ecclesiastical corporation which is a "front" for a Church operation, e.g., a Diocese, a Methodist Church, a mission, and enables that operation to fit into the legal and economic structure of American society. Property owned by such corporations is indeed ecclesiastical property.

A university, however, is not incorporated as an ecclesiastical corporation but as a "charitable corporation" for specific purposes. The legal ownership is vested in a Board of Trustees who, as a body, assumes ownership and responsibility for the institution. The fact that all members of the Board may be, for example, Jesuits does not create any legal or juridical relationship between the Jesuit Order or Province and the institution. The Jesuits, as such, do not own the assets of the university. The Board owns them but only in the sense of assuming responsibility for managing them as a public trust for public service. The Jesuits, therefore, on the Board could not "sell" the university and turn the funds over to a Jesuit novitiate or a foreign mission.

When, therefore, a new Board is set up or existing ones expanded, there is no question of alienation of ecclesiastical property or of the Jesuits, for example, "giving" their property to a lay or partially lay Board. In the new situation, the Jesuits simply share their public trust and responsibility with others.

In size and complexity they vary from small liberal arts colleges with a few hundred students to large complex universities with a variety of undergraduate schools, graduate departments and professional schools adding up to enrollments of 13 or 14,000.

In educational and research programs, Catholic institutions reflect without equalling the varieties within the public sector. There are urban and rural institutions, colleges for women and for men, residential and "streetcar" institutions, universities with strong research programs, others almost exclusively teaching institutions, etc..., etc...

D. Catholic Institutional Response to the Pluralism of North America

Some have decided that Catholic higher education should deliberately withdraw from the religious, moral and ideological pluralism of society and establish itself as a separate self-contained alternative education. Universities and colleges would thus declare themselves to be Roman Catholic educational societies in which administration, faculty and students would accept the same faith and participate in a campus and religious life that is exclusively Catholic and in an academic program completely formed to Catholic theology and presenting knowledge and truth exclusively within a Catholic framework.

This model aims, therefore, at the development of a thoroughly Catholic character and mind. It extracts the student and the educational process from the pluralism of American society and culture in order to insure a completely Catholic formation. Such institutions recruit, by exclusive preference, Catholics for the administration, faculty, and student body.

There is a number of Catholic alumni who see in this type of institution a return to the solid Catholicism of a previous generation of Catholic colleges. It does, indeed, reestablish patterns of discipline and curriculum which have largely disappeared elsewhere.

As an almost or perhaps completely pure type of such an institution may be mentioned the recently established Newman College in St. Louis. This college has deliberately adopted a policy and pattern of Catholic exclusivity which is designated as the model of an "authentic Catholic College".

"A truly Catholic college is a place where teachers and students come together in order to realize some very definite and clearcut objectives.

A Catholic college sets out deliberately to give today's men and women a balanced and effective education while helping form them into the image of Christ, prepare them to give articulate witness to their faith, and plant deeper in their hearts a steadfast loyalty to God and the Church. It adheres openly both in principle and practice to the teachings of the Roman Catholic faith in full accordance with the definitive statements of the hierarchy in union with the Papacy. Its ultimate aim is to help renew society in wisdom, justice and charity through its graduates, to introduce grace--on both the supernatural and the natural levels--into our ungraceful contemporary world, and to bring that world toward a structure more suited to man's need and spiritual destiny.

The immediate function of the Catholic college is to transmit our magnificent cultural heritage in the conviction that truth can be known, taught, and learned. It maintains that Catholic education is not merely the discovery and storage of factual information, but also the continuing rediscovery and reaffirmation of permanent and absolute values. It expands education from a "learning experience" into a simultaneous encouragement of growth for the whole person : growth of mind, of will, of emotions, stretching of the spirit towards others, towards the community, towards society, extending the soul towards God. It prompts clear thinking, careful research, perceptive analysis, coherent communication, forceful presentation and expression. It makes the obvious need for self-discipline more pertinent by inculcating the tenets of Catholic morality and the college's own code of conduct.

A college that proposes explicitly to do these things is an authentic Catholic college." (32)

It should be noted that while some conservatives argue that such a Catholic-oriented college can be maintained in its purity only if the institution is juridically

(32) Cardinal Newman College Catalogue 1977-78; Saint Louis, Missouri, 1977, p.7.

under ecclesiastical or religious control, Newman College, like several other such new institutions, is run by an independent board.

There has undoubtedly been a swing back to conservatism in higher education in the United States since the turmoil and extremism of the late sixties and early seventies. Yet, the few new colleges dedicated to this closed-in educational pattern have not received widespread support. They must, at this point, be considered experimental.

Students, even those who wish a Catholic education, prefer, on emerging from high school, the openness of pluralistic institutions and especially the opportunity to mix in college with a wide variety of fellow students. Some feel that the heavily Catholicized curriculum does not leave room enough for in-depth special study and adequate preparation for professions and other careers. As one critic put it, after finishing four years at such a college the student would be prepared only for the priesthood. To many it involves a withdrawal from rather than a Catholic penetration of the actual culture and society in which we live. If this model were universally adopted it would put Catholic higher education in a ghetto position worse than ever before. Catholic universities thus organized would be isolated from the central culture and have little influence on the secular intellectual culture of North America. This self-imposed isolation would make it easier for the secularist, the scientific humanist and the agnostic liberal to ignore and even despise Catholic scholarship and intellectual culture.

At any rate, the adoption of this model - which I shall call the Model of Catholic Exclusivity - is a deliberate response to the pluralism, the permissiveness and the disintegration of American culture. For some students this type of institution may be the best option; indeed, the strategy may prove the most effective one in the current situation. Only time will tell.

While only a few institutions are as forthright and exclusive as the pure model, there are a number of institutions, generally older ones and some larger ones, that, on the spectrum of pure Catholicity fall in the neighborhood of these newer institutions.

As examples, I might name Niagara University (New York State) and the University of Dallas (Texas). These institutions have insisted on canonical control as essential for a Catholic University and have maintained a high degree of Catholic exclusivity and a measure of sectarian isolation.

These institutions have proved to be viable and are serving the needs and meeting the desires of many students and parents. One may question, however, whether they will be able ever to stand in the forefront of American universities and give Catholic intellectual leadership to American culture and society as a whole.

To move directly to the far end of the spectrum of "Catholicity", some Catholic institutions have either explicitly or effectively renounced any specific Catholic character. Many and different reasons have brought this about. There was a loss of confidence in Catholic higher education on the part of some religious communities. Especially the younger religious felt that the apostolate of education was ineffective, restrictive, and aimed at serving the middle classes and preserving the status quo. Direct apostolic work and social activism were more attractive. There were, too, the financial difficulties and the loss of personnel which made operation more expensive and less stable. There were those who felt that Catholic universities had become obsolete in today's world just as the late medieval church banks had in an earlier age. Some believed that in any viable sense, a "Catholic university" was an impossibility - an institutionalized contradiction in terms.

To run, sponsor and support a good college just as an educational institution, without trying to make it Catholic seemed a worthy thing for Catholics and even religious to do. These put education among the temporal works of mercy, as religiously neutral as curing headaches or giving clothes to the poor. Only the motivation remains distinctively Christian.

Under all these pressures some Catholic institutions have simply ceased to exist; others have become vaguely religious or non-sectarian or outright secular.

Insofar as such institutions continue to be supported by Catholic organizations they may be called Catholic Secular Colleges.

The movement in this direction has never become general and appears now to have ceased altogether.

Somewhere in between now lie the greater number of traditionally Catholic universities. They have become partially due to pressures, partially by slow, almost unconscious changes, partially by deliberate planning and policy what I shall call the Catholic Pluralistic University.

E. The Catholic Pluralistic University

Most of the larger and academically distinguished Catholic universities - Boston College, Fordham, Georgetown, Notre Dame, Saint Louis - fall in this classification.

Originally these institutions, with a few exceptions, were exclusively Catholic. In general, only Catholic students applied. (33) The administrations and faculties were largely made up of Priests and religious who contributed their services to the institutions.

Most of these institutions served the growing Catholic population which stood low in the socio-economic levels of the country. The money of the rich went to support the non-Catholic private institutions, especially prestigious ones like Harvard, Yale, Princeton, Stanford and Chicago; public funds were denied all Catholic institutions. Consequently, the Catholic universities were hopelessly underfinanced and could never have survived without the staffing of religious who took only their frugal living needs from the institutions.

In equipment, in buildings, in scholarships and student aid, in library holdings Catholic institutions were generally far behind the other universities and colleges of the country.

While the comparable financial situation has somewhat improved, the prestigious private institutions far out-rank the group of Catholic universities. Harvard, with an endowment of \$1,427,926,795 leads all private institutions (34); among the Catholic universities Notre Dame has the highest endowment with only \$94,894,834. (35)

(33) Georgetown University, founded when the Catholic population was very small and colleges very few, attracted many non-Catholics. Early in the nineteenth century its non-Catholic alumni outnumbered its Catholic alumni. In some cases, where the Catholic institutions had unique programs (e.g. evening business schools) non-Catholics enrolled in considerable number.

(34) Yale, \$567,595,622; Princeton, \$425,880,408; Georgetown, \$39,847,000.

(35) When I was President of Georgetown, I used to call Georgetown a "miracle" institution since, with such meager financial resources, it had been able to reach, academically and professionally, the top bracket of private institutions.

The great growth of American Catholic universities occurred directly after World War II, (36) when returning veterans by the hundreds of thousands flooded the educational facilities of the country and made immediate expansion of physical facilities imperative. (37)

Catholic universities were flooded as well and, because of the shortage of places, many more non-Catholics enrolled in the Catholic institutions than ever before. At the same time Catholic education was bearing fruit in a new generation of better educated Catholics who wanted their institutions to become academically excellent and intellectually influential. The yeoman work of earlier Catholic education was done; a new phase was being entered.

At Catholic educational meetings all over the country one heard discussions of the mediocrity of Catholic higher education and the lack of research and scholarly publication in Catholic institutions.

(36) The Twenties was a period for expansion for Catholic Higher Education in the U.S. . From 33,000 in 1920 enrollments rose to 106,000 in 1930. In 1938 the total reached 131,000 but by 1958 it more than doubled to 290,867. The peak enrollment came in 1969-- 435,716. Thereafter enrollments declined but are now slowly recovering. In 1934 there were 174 Catholic universities and university-level colleges. By 1968 there were 305 but this number dropped to 245 in 1976. The drop in number of institutions was due to a variety of causes; financial problems, declining vocations, amalgamation, loss of confidence by alumni, etc. A few of the schools that dropped out went the route of secularization. In the main those that closed were small liberal arts colleges, many of them training institutions for Sisters, Brothers, and priests. I have been unable to find comparable figures for Canada.

(37) The Federal government in the famous "GI Bill" made college education possible for any willing and able veteran. The Bill provided tuition and fees as well as a living allowance while allowing a broad freedom of choice of educational institutions and careers. The GI Bill was one of the most outstanding pieces of social, educational and veterans' benefits legislation ever conceived.

In the days prior to World War II, as lay members were added to the faculty they were often regarded as lay auxiliaries or hired hands rather than as full members of the faculty or of the institution. Administration remained firmly in the hands of a Religious Order or of a diocese. The pattern in many Jesuit institutions where lay faculty outnumbered the Jesuits was to have a Jesuit President, a Board of Directors constituted entirely by inside Jesuits. Even when lay Deans were appointed, as was early the case in professional schools, a Jesuit "Regent" directly representing the President was appointed for each school. Final decisions, especially in financial matters, in each school rested with the Regent.

It became clear that if the Catholic universities were to grow in both size and influence, many competent and outstanding laymen would have to be recruited. It was also clear that these men must be admitted to the faculty on a basis of equality with religious and priests and participate in decisionmaking and administration.

Moreover, to obtain a qualified faculty, especially in medical and dental schools, it became necessary to appoint more and more non-Catholics.

Some critics regarded the effort to improve the academic quality of Catholic institutions as a self-derogatory and slavish imitation of the secular institutions and of their educational philosophy. They looked upon the admission of growing numbers of lay faculty and especially of non-Catholic lay faculty as an abdication of Catholic control and a first step towards secularization. They seemed to identify lay-control with non-sectarian or even secular control. They saw the changes as destroying the Catholicity of the universities.

Others, however, regarded these developments not only as necessary if Catholic higher education were to survive as an active and viable intellectual force in American culture but also as desirable. They felt, before such terms were in general use, that this policy was indeed an adjustment in view of the "signs of the times". As long as Catholic institutions had to remain under clerical or religious control, American Catholicism was itself still in tutelage and had not yet achieved the maturity of a balanced Catholic culture.

Meanwhile, the Federal Government initiated constantly expanded programs to assist university research and, eventually to provide broad support for educational programs. Catholic

universities shared in these programs as they were open to all institutions of higher learning regardless of their control or affiliation. This made possible an expansion of research and scholarship within the major Catholic universities which would have otherwise been impossible or, at least, delayed much longer.

Thus, because of a variety of pressures and decisions, not least of which was the intellectual maturing of the Catholic laity and the inner vitality of Catholic institutions, the major Catholic universities through the fifties and into the sixties were emerging from a separate educational ghetto and becoming fully accepted in the broader academic world. In his address on the occasion of the dedication of the PIUS XII Library at Saint Louis University, President PUSEY of Harvard emphasized the achievement of full academic status by Catholic universities, as exemplified by Saint Louis University. (38)

(38) "In this period, when true universities were building in America, Catholic institutions for a long time lagged behind. Dr. Edward J. POWER, author of Catholic Higher Education in the United States, tells us that "before 1890 no college in the United States under the direction of Catholics had either the faculty or the facilities to embark on real university studies."... Now again the standards in the world of higher education are changing as are the demands being made upon our institutions of higher learning. Today, increasingly we need more and more advanced work and more universities which by the quality of their faculties, the variety and extent of their resources, their intention, aspiration and purpose will serve the highest intellectual demands we know. We need such institutions in large number, in all parts of the country. They cannot be quickly built. They grow slowly through generations, as your university has grown. It seems to many of us, who work in other segments of the terrain of higher learning, that an increasing number of Catholic institutions are now coming to feel it part of their duty in the nation's interest to help this work of intellect in its farthest and highest reaches. We number your university in this group, and are thankful for it. And this trend, if it be a trend, is, in our eyes, most timely and most welcome, for there is a great deal - a very great deal - for all of us to do."

"The Library : Foundation of the University", The Catholic Libraty World, (Vol. 31, n°8), p.270.

VATICAN II opened an era of widespread reflection and reconsideration and this, together with the already active developments led to a reformulation of the idea of a Catholic university in North America. The first document that emerged from this reflection was the Land O'Lakes statement prepared by a group of Catholic educators from the United States and Canada together with representative Bishops and lay persons. (39) This was clearly a charter for a Catholic Pluralistic University.

On reflection it appeared that implicit in the development of the major Catholic universities from 1950 onwards were insights and directions subsequently drawn out and affirmed through the discernment of VATICAN II. The new formulation of the role of the Church in the world appeared to be a generic version of the role of the Catholic university in modern culture.

Thus, through the reflection and reformulations of the sixties came a conscious understanding of the previous development of Catholic higher education in North America. The resulting explicit formulation (still, to be sure, going on) of the Catholic Pluralistic University has made it possible for clear-cut positions to be taken.

The emerging model of a Catholic pluralistic university is viewed by the extreme Catholic conservatives as a betrayal of Catholicism. On the other hand, it is viewed by secular liberals as a betrayal of the nature of the university which these liberals take to be a univocally conceived institution of the type of Harvard or Yale.

This makes clear the importance of the point made in II,A of this paper. The Catholic university is a distinctive type of university operating within a framework of distinctive commitments just as the secular liberal university operates on its commitments. The Catholic Pluralistic University of North America, 1980 is a distinctive kind of Catholic university.

It is a Catholic university. This Catholic commitment comes from many different sources, from the instrument of foundation, the intention of the founders, the intention

(39) Actually, the occasion for the Land O'Lakes meeting was the world-wide preparation for the meeting of the International Federation of Catholic Universities to be held later at Kinshasa (September, 1968). The Land O' Lakes statement was developed July 21 through July 23, 1967.

of donors and supporters, the expectancies of traditional constituencies (alumni, parents, students) and the will of contemporary supporters and administrators.

This commitment to Catholicism is passed on to each group of governors (whether a Board or other legal entity) as a public trust. The Commission on Institutions of Higher Education of the Middle States Association expressed this burden of trust thus :

"The Trustees represent the founders, the benefactors and the public in directing the accomplishment of the purposes for which the institution was established and for which funds were given".

Most of the Boards in these universities are constituted in such a way as actually to represent in its membership these various constituent groups so as to maintain the traditional commitment to a Catholic set of ideals and principles while at the same time ensuring the broad service of the total society.

This last point needs emphasis. A major university in the United States cannot, whatever its commitment, be regarded as merely the private property of any group. It must serve the community and society as a whole. The Catholic university accepts this broad obligation of service not as a burden in addition to its Catholic obligations but precisely as imposed by its very Catholicity. The obligation is even stronger for the Catholic university can, in a special way, assist all elements of society in developing a more human, if not more spiritual, culture. The Catholic university both as Catholic and as a public trust, must open the riches of Catholic culture to all men.

The Catholic commitment is set forth in the statutes and/or bylaws, the statements of educational philosophy and in the Faculty Manual. Sometimes it is built into agreements, made at the time of separate incorporation, between the university, the supporting religious community (local and/or provincial).

The commitment is thus presented to the faculty, the students, and the parents as the basic nature of the university; the ideological framework within which the activity of the university is to be carried on.

It is within this framework that the pluralism of the society and its culture is admitted. The Catholic framework does not close the university to this pluralism, as in the exclusively Catholic model, but rather opens it to it.

Thus, the Catholic pluralistic university has a role of fulfilment rather than of defense to play. (40)

In recent reports and official pronouncements on evangelization and catechetics, inculturation of the faith is clearly recognized as a condition for the full acceptance of the Gospel both by individuals and by societies. This process is a mutual interaction. The interpretation and understanding of the faith is enriched by absorbing yet another culture - another distinctive way of "being human" (41) - and the human culture itself is refined, purified and strengthened. Catholic culture in North America has not yet adequately inculturated or absorbed current secular culture. In fact, there is always a grave danger of crystallizing an historical form of Catholic culture thereby putting a cultural barrier between the faith and people, especially intellectuals, of a swiftly changing society.

The Catholic Pluralistic University is exactly the locus where the faith and its intellectual cultural tradition can be kept alive and in constant contact with the cultures of current society. It is not simply the interaction of the faith with current culture, as was the case when the early Church absorbed the classical Roman and Greek culture, or when Ricci inculturated the faith in the classical culture of China. Today's world does not have one overall culture; we are culturally fragmented; our intellectual culture is cultivated in ideological enclosures :

"Elsewhere, in philosophy and theology, the one common conceptual framework, of a Christian philo-

(40) John COGLEY describes the defensive character of older colleges thus : "When I attended Catholic universities I was not meaningfully exposed to other than Catholic answers - I was steered away from them. I heard them distorted; they were presented out of context. Sometimes they were blandly ignored. I was "protected" by an Index of Forbidden Books and by a galaxy of forbidding professors. I think now that I was cheated." ("The Future of an Illusion", *Commonweal*, June 2, 1967, p. 311). As a generalization this borders on caricature. John COGLEY is a transition alumnus. He was educated (and well educated!) before the changes but graduated into the new era. At the time he was writing the model he described had largely disappeared.

(41) cf. Robert REDFIEDL, "The University Human and the Culturally Variable", Journal of General Education, vol. 10 (1957), pp. 150 - 160.

"sophy, ended with the Middle Ages; it has been replaced not by another comparable outlook but by self-contained philosophies and theologies together with the separate sciences into which knowledge has since been divided and upon which philosophy and theology, to an extent, themselves draw. Correspondingly philosophical and theological change, and with them conceptual continuity and discontinuity, have lost their universal import in an intellectual constellation where there is no fixed center." (42)

In the Catholic university the richest intellectual and religious traditions of the West can be kept vigorously alive, open, relevant and in contact with all areas and forms of current intellectual life. To the secular disciplines, the Catholic university adds the great traditions of the Sacred Sciences, of Theology, religious culture and religious practice. The Catholic university does not exist to perpetuate Classical culture or Medieval culture or Renaissance culture or a culture of the Ages of Faith that never existed; it must be Catholic and modern. The Catholic university is able to offer a unique fullness of culture to which all the past as well as the present is tributary.

The modern Catholic university will thus be free and open to ideas and disciplines. (43) Hence, the role of the university in providing a mature understanding of the Faith and a personalized acceptance and practice of it will have to be achieved in quite new ways. Preparation for personal choice rather than protection, openness to change rather than rigidly formulated positions, voluntary personal living rather than required external practices, risk for greater growth rather than safety - these are the basic changes.

The major Catholic universities have not yet discovered a pattern of educational activity that is adequate to the new situation, although many experiments are going on. However, two things seem certain; the Pluralistic University must have a strong campus ministry

(42) Gordon LEFF, The Dissolution of the Medieval Outlook, Harper & Row, New York, 1976, p. 6.

(43) Recognition of modern psychology as anything other than adversarial came very late in Catholic universities. Only "rational" or philosophical psychology was recognized. For example, Notre Dame established a separate department of psychology only in the 60's.

as one of its central educational activities (44) and a strong Catholic theological and philosophical presence.

In the statement on the nature of the contemporary Catholic university issued from the Land O'Lakes meeting July 23, 1967, great stress is laid on the importance of the effective presence of theological thinking in order to have a truly Catholic campus. In this view, one of the primary notes of the Catholic university is that, in the total body of the university there is a high degree of recognition that all problems and all knowledge and all human situations have a theological dimension. Consequently, in the Catholic university where theological disciplines are recognized as true disciplines with the same right of acceptance by a university as Physics, Sociology, and other recognized sciences, a continuous dialogue must be maintained between theologians and the representatives of all the other parts of modern culture. (45)

It must be clearly emphasized that this is in no sense the old theological imperialism. It is not being contented that Theology, even though in some sense it may be the queen of the sciences and honorifically stand at the head of all human learning, is to dictate the internal development, the conclusions, or the facts of any of the other disciplines. On the contrary, there is a recognition of

(44) "The danger of living in the midst of such a controversial atmosphere could be considerable to students who have not learned to critically examine their own religious convictions in the light of the equally sincere convictions of other men would very likely be harmed. There will be therefore, a type of academic religious maturity and competence required of students on Catholic campuses in the future such as was not required in the past. It must be the function of broadened and intensified religious development programs on Catholic campuses to develop this religious maturity and competence. Unless this is achieved, Catholic campuses of the future could be very dangerous places for Catholic students." Reverend Patrick H. RATTERMAN, S.J., "Student Religious Development on the Catholic University Campus", Jesuit Educational Quarterly, XXX, n° 4, (March, 1968), p. 208.

(45) The very structure of the American universities as a collection of separate departments institutionalizes the fragmentation of our culture. The Catholic university must find ways of overcoming this departmental isolationism.

the pluralism of truth and knowledge itself, not, of course, in the old sense of the so-called "two truths", but in the sense that truth and disciplines are analogical and their approaches to the understanding of man and the world are not identical nor continuous nor contradictory. Hence, from the standpoint of the Catholic intellectual, a Catholic university has a broader sweep of intellectual concerns without placing limitations on the intrinsic competence of the non-theological disciplines. In a statement on academic freedom prepared at Saint Louis University, the following paragraph presents this view :

"Now, in a Catholic university, not only are all the ways that men have developed for reaching knowledge and understanding recognized and cultivated in their different diversities, but also the special way through which Christian truth has come to man by Divine Revelation. The path of scientific experimentation and discovery, the path of philosophical demonstration, the path of experience and humanistic insight, as well as the path of divinely guaranteed revelation, are all taken together as yielding to man a knowledge and understanding of himself and of the world. The knowledge which arises from all these sources consists of truths which, in an institution dedicated to truth must be respected."

The "effective presence" of the theological disciplines on the Catholic campus is not, therefore, to be achieved through dictation or external correction to other disciplines. It must be carried out as a definite and continuous dialogue in which scholars of all disciplines participate : nor is this only an indirect way of saying that Theology should influence the total intellectual life of the Catholic university. It is also a way of saying that the total intellectual life of our culture should influence Theology. Theology cannot isolate itself in its internal development from modern developments in Sociology, Anthropology, Physics, and so forth. If TEILHARD de CHARDIN has demonstrated anything, it is that one can theologize by relating almost any modern discipline to Theology. Certainly, Theology will always need philosophical insights and underpinnings, but the almost exclusive reliance upon Philosophy to furnish the rational elements for the development of a science of Theology is a narrowing and weakening factor in present culture. To put it another way, in order to permeate modern culture at the intellectual level. Theology itself must be permeated by modern culture. This two-way permeation is part of the constant activity of the modern Catholic university.

To revert back for a moment to the former characteristics of Catholic higher education of a generation ago, the original Catholic colleges and even universities could be regarded as centers of communication of truth rather than, as centers of investigation and of pursuit of new knowledge. The truth to be communicated was viewed, very largely, as already being well established by traditional Philosophy, traditional Theology, and by the directives of Councils and Bishops. In the United States, the Church as represented by the Bishops or the priests did not look to the Catholic institutions of higher learning for any kind of direction. A Bishop might well consult his professors in the major seminary, but that the university, itself, had a special role to play with regard to the guidance of the Church and the criticism of the Church, a role which the Medieval universities did actually, play, was not really a common idea.

It is now being said that one of the primary functions of a Catholic university in today's world is to provide, from the standpoint of the total culture united with the effective theological presence on campus, a constant critical evaluation of the Church as an institution and as a center of action and to provide the best possible scientific, philosophical, and theological advice and direction to the authorities of the Church. This role, of course, calls for a much higher degree of independence, a much greater freedom of teaching and publication than would have been expected a generation ago. There are those who feel that one of the reasons that the Church needed the radical shake-up provided by Pope John and the Vatican Council was precisely that it had not kept constantly abreast of and adapting to the changing culture of the countries of the modern world, but that certain rigidities and stabilities had been established which were more or less immune from criticism and, consequently, from change. (46) Looking to the future, it may well be hoped that the Catholic universities and Catholic intellectuals will serve a much more important role in constant evaluation, constant criticism, constant recommendation with regard to the whole life of the Church and its relationship to the modern world.

(46) Too often, due to a lack of intellectual preparedness, the Church has had to adopt, at least temporarily, an almost completely negative defense against new ideas and new knowledge. The prohibition of books teaching the heliocentric astronomy was not withdrawn until 1732 and then only through the efforts of the great Jesuit scientist BOSCOVICH.

Again, many feel that this is a distinctive function of the Catholic university because it can combine the independence and freedom of the university with the understanding and sympathy of specifically Catholic scholarship. Certainly biased, tendentious and unscholarly research is no service to the Church or to society.

F. What of the New and Future Catholic University?

Catholic higher education in North America is still in a transitional period, although some definitive points have been passed. It is in order, therefore, to do a prospective reflection on the situation.

It is undeniable that there is both a massive drift as well as deliberate dreeves, in North American society, towards a more and more secular consensus and a more and more amoral and sensual way of life. All persons, including convinced Christians and all institutions, including Catholic institutions, are strongly influenced by this general movement of the body social. Withdrawal may appear as one solution, as it did to the desert Fathers, for maintaining an untainted and completely Christian way of life. But this cannot be the general solution for the Church and its institutions. Not only must the Church live in this society and maintain its integrity but its very mission drives it into the eye of the storm as an evangelising purifying and redeeming force.

The Catholic Pluralistic University has accepted this solution, despsits its risks. For there undoubtedly are great risks. All religious institutions of higher learning are under severe internal and external secularizing pressures. (47)

The American Association of University Professors has been a powerful force for good and for ill in American higher education. It has done a great deal to protect the academic profession and enterprise from unwarranted limita-

(47) Some leaders in Amercian Methodism have considered withdrawing their church from Higher education entirely. (There are some 100 Methodist colleges and universities). The National Commission on United Methodist Higher Education studied the situation and produced four admirable reports, one of which, significantly, was entitled Endangered Service. The upshot was a strong recommendation to maintain and strengthen Methodist institutional presence in higher education.

tion of freedom and arbitrary treatment. Its recent efforts to improve the economic status of University Professors were admirable and to some extent successful. However, in the last few years, when economic hardship in the profession and budgetary difficulties in the universities have been severe, the AAUP has put itself forward as a legal bargaining agent and has, in my opinion, unfortunately, become more and more a labor union rather than a learned or professional society.

Two aspects of the AAUP philosophy have, in fact, been in conflict with the basic purposes of a Catholic institution. (48)

The first of these is the position that all academic decisions should be made by the faculty. This creates a conflict of interest between the personal concerns of the Faculty and the objective rightness of educational decisions. Secondly, it makes it possible for a determined group of professors to undermine the basic trust of the institution and its basic commitment to a larger concept of education than most disciplinary specialists have.

I believe this position of the AAUP is philosophically unsound and educationally dangerous. Precisely to maintain the special commitment of a Catholic University and the freedom of academic programs from departmental bias and the personal interest of faculty the Board of Directors and the Administration must maintain a consistent and active authority over academic matters.

Secondly, the AAUP policies have tended to stereotype and homogenize faculties. Only the academic qualifications and the specialized teaching ability of the candidate should be considered in faculty appointments. In any institution that aims at a full development of the student, such a policy is folly of a high order.

Professional associations (in Law, Medicine, Education, Social Work, Chemistry) have had a similar impact on higher education. The freedom of institutions to maintain a distinctive philosophy of education has been seriously curtailed by the interference of such organizations. Their power lies in their control of accreditation of the respective programs.

The growing involvement of the Federal government in higher education has, in virtue of a more and more rigid

[48] I would even say "of any university".

interpretation of the separation of Church and State, become a secularizing influence in all institutions. Where Federal money goes, secular purification tends to follow. Furthermore, government programs carry with them, necessarily, government regulations. Unfortunately, these regulations are, more and more, dictating internal policies. There is here a serious threat to the autonomy of private not-for-profit institutions and, therefore, to their ultimate distinctive service to society itself. (49)

In a rather unexpected way the increasing excellence of Catholic institutions has threatened their Catholic character. As they grow in academic quality and prestige more and more non-Catholic students wish to attend. The presence on campus of many students who are indifferent (or hostile) to the religious character of the institution tends to dilute the Catholic ethos of campus life. On the other hand, such an addition of non-Catholics presents a very unique opportunity for evangelization, not in the sense of propaganda and proselytizing, but in the opportunity for witness and for open and honest presentation of Christian culture. Also, the presence of religiously active Protestants, Jews, Moslems and others strengthens the religious character of the institution in an ecumenical manner.

The very openness of the pluralistic university to the totality of modern culture constitutes a subtle threat to the positive Catholic elements in the academic programs. This threat or tension is always present in any inculturation effort. It demands a very active and scholarly cross-criticism and analysis in the intellectual work of the university.

More and more, Catholic leadership is thinking of evangelization as the work of the universal church and of all the local churches. The distinction between missionary countries and Christianized countries is rapidly disappearing. The Church in all its people and in all its institutions is everywhere becoming a missionary church.

(49) I have dealt with this problem in previous papers.

See : America, October 23, 1976 issue, pp. 252-254.
"The Survival of Not-for-Profit, Private Institutions".

Hospital Progress, December, 1976, issue, pp. 55 - 60. "Private Institutions must Protect prerogatives from Government Intrusion".

The pluralistic university as I have described it is much like a Catholic university in a missionary country. In Sophia in Tokyo there is a positive effort to recruit non-Christian students and to bring the traditional and current culture of Japan into living interaction with Catholicism and to work towards a contemporary Japanese-Catholic or Catholic-Japanese culture. Our culture in North America is still full of the Christian heritage but in many respects it is becoming as post-Christian as traditional Japanese culture is pre-Christian.

Now I turn to some positive aspects of the now and future pluralistic university.

Three things are essential to maintain the Catholic character of such an institution :

1. The vigilant determination of the governing Board (or other top authority) to carry out its obligations to do so.
2. The selection of administrators who understand the educational philosophy of the institution, are at least sympathetic to it and actively and innovatively promote it.
3. The appointment of faculty who likewise understand and sympathize with the educational philosophy of the institution.

This does not imply that all administrators and faculty should be Catholics or even Christians. On the contrary, the pluralistic Catholic university deliberately chooses a mix of faculty and accepts non-Catholics within the faculty as completely equal to their Catholic colleagues. (50) Neither a religious qualification nor religious

(50) There is, obviously, an internal tension in the relationships here described. Generally, Catholic universities (in Faculty Manuals or other statements of policy) state a strong policy of academic freedom guaranteeing all faculty freedom in their non-official personal activities as well as in their research, writing and scholarly work, while also stating the expectancy that all faculty will understand and respect the Catholic orientation of the institution and will neither actively undermine the faith of the students or, in class, attack the Church or attempt to impose their own views on students. Even the AAUP accepts these policy statements, especially though, the last one.

discrimination are advocated. The educational philosophy of a candidate for a Catholic faculty is job-related; his personal religious beliefs and practices are not.

The development of an ecumenical, pluralistic faculty in sympathy with the educational philosophy of a Catholic institution is perhaps the crucial issue in the Catholic pluralistic university. This matter cannot be left to the departments, since at that level, the specialized need of the department is often the sole or overriding criterion for selection of faculty. Administrators who have a broader view of the educational mission should have direct and early involvement in faculty selection and should have a positive final voice in the decision. (51)

In the academic program, provision should be made to insure the adequate presentation of the fullness of the Catholic intellectual and cultural tradition. There are many ways of doing this but there is need of innovation and experimentation. (52)

Ways must also be found to maintain within the undergraduate program, the interaction between Catholic positions and modern disciplines, not as a matter of imposition or in the manner of apologetics but as an intellectual and scholarly exploration. One way suggested for this is to provide within each area of study a team-taught course which will discuss the interrelation of the specific discipline to Catholic intellectual culture.

In the matter of research, the Catholic university should find ways of setting up research programs of high priority in view of its special obligations to the Church and to society.

It is almost impossible to program such projects within departments. A department is structured to provide a spread of expertise to cover the basic areas of its instructional program. Moreover, the established freedom of

(51) I believe that some institutions have seriously failed in this matter in the last 10 - 15 years.

(52) One way is exemplified by the Ignatian Institute at the University of San Francisco which provides a thoroughly Catholic core program integrated with personal religious life of students and faculty within a pluralistic university and in combination with standard academic majors. The plan is in an experimental stage.

a faculty member to pursue his own scholarly and research interests (a matter of essential importance in the academic life of a university) makes it quite difficult to "program" his efforts into a pre-determined team-research pattern.

To select and set up research projects to be determined by the university in the light of its Catholic commitment requires supplementary structures. These are variously called "Institutes", "Centers", "Academies", etc. and are quite different from departments. The institute is programmed to a team effort for a definite program of research which is frequently interdisciplinary. (53) Institutes of this sort could be set up to concentrate Catholic scholarship on specifically Catholic intellectual problems. A side-effect would be the increase of the Catholic intellectual influence on campus.

Because of the many problems and risks in a Catholic Pluralistic University, especially because of the pluralism of the curriculum and the purely academic character of the departments of Theology (or Religious studies, etc.), the role of the Campus Ministry in such a university is increasingly important.

The Catholic university in North America, unlike universities elsewhere in the world, assumes a responsibility for the total personal development of the student. (54) Campus Ministry, therefore, is an intrinsic part of its educational (55) program and work; it is not a peripheral church or student activity, it is an educational program.

At one time religious opportunities were provided by chaplains, religious faculty members, directors of sodalities, etc., often in a rather unorganized and individualistic way. The trend today is to organize a core of professionals (priests, sisters, lay persons and students) to provide and promote religious activities on

(53) Examples are the Kennedy Center for Bioethics at Georgetown University; the Center for Urban Studies at Saint Louis University.

(54) This applies primarily to the undergraduates, i.e. students in the first four years of post-secondary education.

(55) I distinguish "educational program" from "academic program" in as much as the former adds all the other dimensions of human development while including the purely intellectual work of the academic program.

campus. This is all the more necessary since the requiring of minimal attendance at religious services has long since disappeared. In the new freedom, new ways must be (and are being) found to activate and deepen religious life on campus.

I believe, however, that a new role is emerging for Campus Ministry or at least should emerge. In previous periods the Department of Theology carried out a multiple program which included catechesis and pastoral instruction. The shift of the Department of Theology to a simon-pure academic program has left a void in the basic instruction of Catholic students. I believe Campus Ministry will have to fill this void by taking an active part in the religious-intellectual life of the campus. This will require a staff some of whom, at least, are as academically certified and qualified as any regular faculty member. Means and methods are yet to be worked out.

CONCLUSION

After reviewing this paper and reflecting on the various pluralistic aspects of our society, I believe that the Catholic university is the natural locus wherein all these pluralistic elements can meet in a sympathetic, sincere and reflective manner. The Catholic perspective on the world and the human race is so broad and all-inclusive that, where that perspective is, pluralism can be seen objectively, can be internally interrelated and intelligently criticized without the destruction of the positive good contained in each element.

The new and future Catholic university should be more pluralistic precisely because of a broader Catholic perspective; it should be more Catholic precisely because of its pluralism.

Catholic universities have a magnificent opportunity for a multiple and expanding influence in North American society. Perhaps never before have a set of Catholic institutions faced a future so pregnant with possibilities, many as yet only partially recognized, and yet, a future that is also fraught with risks. All great and imaginative enterprises are risk adventures. As Cardinal NEWMAN once remarked, the sure way of doing nothing is to wait until you are sure of success.

We are in a fast changing world; prophets have almost been forced out of business and even the most careful predictions turn out to be fictions. Yet, since God is with us, and the signs of the times seem prophetic, I dare hope and say that Catholic Higher Education in the United States may, indeed, despite myriads of difficulties and a mass of confusion, be moving into its most glorious phase.

Annexe to the Report of Rev. R. HENLE
for the North American Continent

CANADIAN NOTE

by Mr. Jacques FILLION
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The addition of a Canadian Note corresponds to a wish clearly expressed by Father HENLE himself. I was asked to do two things in this note : emphasise the Canadian differences, and be very brief. I have tried to do both.

Under these conditions, the few elements of a Canadian viewpoint included in this text could not be based on historical and statistical data proper to Canada, and have had to be reduced to a few features showing the differences in matters related mainly to chapter two of the Henle report on "The Catholic University in North American Pluralism". But in fact, the Canadian outlook is marked by another difference : Canada's cultural duality, which makes it necessary to distinguish between two different types of situation : English-speaking Canada and French-speaking Canada, represented mainly by Quebec. It is this dual difference which must be considered briefly here.

1. Elements common to Canada and the U.S.A.

From a general point of view and in many respects, the Canadian Catholic institutions, although differently situated politically and juridically, share, in their desire to understand themselves, to define themselves and to develop, socio-cultural conditions in common with North America. In matters concerning a) the pragmatic and operational approach to the idea of a university, b) the various ideological currents which confront each other on the question of education and particularly of higher education, c) the concept of Catholic thinking, of the conditions under which it can exist, develop and be effective in contemporary culture, it can be said that apart from real and important differences proper to Canada, the fundamental details of the questions are the same in both countries. From the ideological point of view, for example, one could easily find the same trends and the same categories as those described in the Henle Report à propos the three types of Catholic institution (Model of Catholic Exclusivity - Catholic Secular Colleges - Catholic Pluralistic universities), (cf. pp. 59-60).

It must be added, however, that, in the Canadian context, these same ideological trends have a different meaning in practice and different effect, due to the political and cultural conditions proper to Canada and to different structures of higher education.

2. Elements proper to Canada

Here are some details which clarify the position in Canada.

- a) The field of education is the responsibility of the provinces and not of the Federal Government.
- b) The Federal Government does not finance the universities. It can grant regular subventions to certain projects by means of special programmes, or through the different Canadian Councils for research in science, arts or the human sciences.
- c) To all intents and purposes and in general, independent universities, in the sense in which the Henle Report speaks of them, do not exist in Canada. They are institutions financed by public funds. They are not in any way true State universities in the European sense of the term. The provincial State is a source of finance but legally the universities are autonomous. A more substantial report is needed here to show to what extent this state of affairs

gives a particular slant to the question of the Catholic university in Canada.

d) These universities are becoming increasingly "neutral" from the religious point of view, and the denominational dimension, Catholic in our case, constitutes one element in the pluralism existing at the university and no longer its startingpoint. The majority of the universities which were once officially Catholic, as was the case for the French-speaking universities in Quebec, have abandoned their pontifical charters.

e) In accordance with different *modus operandi* in each province, and even in each university, the official Catholic presence is ensured by pastoral work on the campus and the Faculty of Theology or of religious sciences.

f) Given the demographic and economic conditions in Canada, this is the only viable situation. A strictly independent Catholic university, sufficiently complete in itself *vis-à-vis* the different disciplines taught and the subsequent research work to be able to keep up a true university standard, could not survive.

3. Elements proper to English-speaking Canada

The traditions peculiar to the two main cultures in Canada, provide different arrangements concerning the insertion of the Catholic institutions into the provincial network of universities.

In the English-speaking part, two main legal forms organize, in most cases, the relations between the Catholic institutions and the provincial public institutions : affiliation and federation. In accordance with one or other of these principles and in accordance with the arrangements negotiated *vis-à-vis* statutes, regulations, curricula, diplomas, etc., the Catholic institution is linked with the public institution.

4. Elements proper to Quebec

By virtue of its history, the situation of the Catholic institutions in Quebec is a special one. The Catholic Church has played an historic role in establishing the educational system there, at all levels, and kept virtually absolute control of it until about 1960. With the creation of the Provincial Ministry of Education in the early 60's, an extremely rapid evolution began, resulting in a situation exactly the reverse of what had prevailed before. The French-speaking universities, all Catholic, had two charters, a provincial one and a pontifical one. One by one,

the majority of them have abandoned their pontifical charter and become strictly secular and neutral. The creation of the University of Quebec and of its many component parts, situated in various parts of the province, confirms this fact, being based exclusively on a secular charter.

The Faculties of Theology, the majority of which were formerly connected with the seminary, are now part and parcel of the secular universities. From the university's point of view, the Faculty of Theology is subject to the same rules and norms as any other faculty, so far as statutes, curricula, diplomas and finance are concerned.

Conclusion

The theory and practice of a Catholic university in Canada are stated in different terms. It is less and less a matter of a Catholic university open to pluralism and more and more a matter of a pluralistic university within which Catholic Christian thinking and action must work energetically so as to carry out competent university work on the one hand and bear witness on the other hand to the real effect of evangelical principles in the process of formulating scientific and cultural learning.

THE CATHOLIC UNIVERSITY
AS AN INSTRUMENT OF CULTURAL PLURALISM
TO THE SERVICE OF CHURCH AND SOCIETY

Official synthesis on the theme, approved in plenary session during the meeting of the I.F.C.U. Latin-American Group which took place in Valparaiso, Chile, under the auspices of Valparaiso Catholic University (16-19 June 1977).

by Fr. Alfonso BORRERO, S.J. (Bogota)

1. The C.U. as an agent of evangelization today
2. The C.U. as an agent of culture
3. The C.U. as an agent of social change

I. THE CATHOLIC UNIVERSITY AS AN AGENT OF EVANGELIZATION TODAY

Introduction : Discussions centred on the local Church as an expression of the Universal Church, in a given geographic location.

1) The Catholic University and the local Church

1.1) Definition of the local Church : the first definition of the local Church corresponds to what is called a Diocese in Western canonical terminology. According to the Conciliar Decree *Christus Dominus* : "It is that part of the People of God entrusted to a Bishop, helped by his priests, so that being corporate with its pastor and being consecrated by him in the Spirit through the Gospels and the Eucharist, it constitutes a local Church in which the Church of Christ is truly present and active, One, Holy, Catholic and Apostolic" (11,1) (Medina).

It should be noted, however, that the characteristics of the local Church extend also to an ensemble of dioceses in the same region and in the same country. In actual fact, several dioceses join forces in joint pastoral activities. Common cultural characteristics transcend the boundaries of a single diocese and many Catholic Universities extend their field of activity and their influence beyond the boundaries of any one diocese (ANTONIAZZI).

1.2) Importance of the increased emphasis on the local Church today

A. ANTONIAZZI stressed the increased importance given to the local Church since Vatican II, which pre-supposes giving increased importance to a dimension of incarnation in which the Church takes upon itself, in a more obvious fashion, the historical and cultural circumstances of the various human communities. The theology of the local Church accepts and gives a rightful place, as a positive and still indispensable factor in the Church, to its historicity, its evolution, the times, its adaptation to the various cultures.

1.3) Constituent factors in the local Church

Monsignor MEDINA stressed in his report the essential constituents of the local Church :

- a) Its relations with the Pastor in charge of it;
- b) The proclaiming of the Gospels by the local Church, which is, in its turn, welded together and united by this same proclaiming of the Gospels, and
- c) The celebration of the Eucharist.

1.4) The Catholic University in the local Church

The Catholic University is a reality in the local Church, linked intimately with its activities, with its pastoral work, and with its development. For this reason, it is necessary and normal that it should form part of the responsibilities of the Bishop (Medina).

A university fulfils its "Catholic" ideal more fully, to the extent to which it transforms itself into a living centre of cultural output, and especially into a meeting-place between Faith and culture.

Although the evangelization of culture is one of the Church's essential tasks, particularly the local Church's, the Catholic University can and should make a particularly efficacious contribution to that task.

1.5) It was pointed out that a Catholic University does not always confine itself to a particular diocesan territory. Some Catholic Universities extend their activities to wider regions and even to several regions. In such cases, the problem of the relations between the Catholic University and the hierarchy arises. Although the Chancellor is normally the Bishop of the place in which the university's main headquarters are situated, the question of the authority of the Episcopal Conference remains open when the University has a wider or even a national influence.

2) The evangelizing mission of the Catholic University

2.1) The mission of the Catholic University, as an organ of the local Church, is a mission of evangelization in the widest sense of the word. According to "Evangelii Nuntiandi" (EN), to evangelize means to promote the conversion of individuals and of the culture and cultures of mankind; which means changing, through the force of the Gospels, mankind's criteria of judgement, determinant values, centres of interest, main lines of thought, sources of inspiration, and patterns of life. (Nos. 19,20).

2.2) During the discussions, the question "what do people expect of a Catholic University" was raised, and this question was clarified by another: "What sort of people expect something from a Catholic University?".

We think that what was said by the various speakers can be summarized as follows :

a) What do those inside the Catholic University expect from it?

It was pointed out here that there is a factual situation in the world of young people which demands the implicit involvement of the Catholic University (disorientation, drugs, alcoholism). It was pointed out at the same time that there is a certain renaiss-

sance of religious misgivings amongst young people to which it is essential that the Catholic University should reply. A Catholic University must first and foremost provide a good education. Not just the excellent vocational education which the students and society have a right to expect, but also a good philosophical and theological education, providing them with a humanistic and Christian concept of life, of society and of their calling. This education should naturally include the Church's moral teachings and social doctrines. Various formulas concerning this, implemented in various universities, were suggested :

Obligatory courses in Catholic Culture, provision of various courses which students could follow at will, existence of Institutes of Departments of Theology or Religious Culture, integration or introductory courses for first-year students, etc.

Mention was made of the need for academic life itself to constitute a "Habitat" in which the students, by means of the relationships germane to a Christian community, can meet all the various people who make up the University (professors, administrative staff, auxiliary staff, etc.). This would sometimes mean a re-appraisal of methods of evaluating and organizing courses, of relations between professors and students. It was stated that, despite the difficulties inherent in modern universities, an attempt must be made to re-discover the concept of a university, as a community of teachers and students in search of truth and goodness; in this manner, the University could bear witness in addition to passing on knowledge.

Another task within the university was said to be the need to look after the teaching staff, ill-prepared as they often are to take on the evangelizing mission proper to a Catholic University. This raised several problems, such as, for example, the possibility or necessity of choosing exclusively Catholic professors; the problem of determining the means and degree of involvement of professors in the specific task of a Catholic University, of finding ways of helping professors to become aware of their role in a Catholic University, and to fulfil this role; encouraging graduates of a Catholic University to teach therein, etc. Several examples were given of seminars which had taken place invol-

ving Catholic University professors and directors.

Finally, it was suggested that there was an intra-university task : dialogue between philosophy and theology and the sciences. This should be a permanent task for any Catholic University. In order to accomplish this, mention was made of institutes for the integration of knowledge, to be primarily at professorial level, a theme being dealt with from different aspects according to the standpoint of different specialities, philosophers and theologians being present. On a more modest scale, mention was made of seminars. The need for training or bringing in theologians of science, capable of participating in this dialogue, was also mentioned.

b) What do those outside the Catholic University expect from it?

From the point of view of the Diocese, the Catholic University should collaborate in diocesan plans for pastoral work. The need for the university to respond to pastoral preoccupations in accordance with its quintessential nature as a university *per se*, was emphasized, however.

Relations with the diocese pre-supposed mutual responsibilities; on the one hand, the university should recognize and declare its subordination to the hierarchy and its function as an organ of the Church, and on the other hand, the hierarchy (the Bishop, the Episcopal Conference, the Religious Superior) should demonstrate its pastoral concern for this university community.

One university raised the question of whether it was advisable for a Catholic University to maintain juridical links with a religious Congregation or with the Bishop. Reference was made to a catholicity of the Church "from within" and not in fact an appartenance or a possession.

From the point of view of the local community, although this theme needed to be developed further (theme D), it was pointed out that a Catholic University should respond to the social problems affecting the community within which it was placed. Several ventures on this subject were described, such as groups studying popular culture, interdisciplinary research studies on problems of particular difficulty or which were characteristic of a particular zone,

various forms of practical service which the students could render to the community as part of their studies, etc. The possibility of organizing courses and methods of study based on direct contact with the problems raised by the community was discussed.

From the point of view of the international community, the need for Catholic truth to be present in the international sphere was stressed. It would seem that the Catholic Universities do not carry as much weight in international organizations as they do in their own countries. It is in this sphere that problems arise vis-à-vis international Law, financial relations, etc. which create dependent relationships; questions of medical ethics, such as abortion, movements favouring divorce, etc. The Catholic Universities, despite their economic limitations, should consider this to be one of their primary duties, if only by several of them agreeing amongst themselves to send one delegate to represent them. A reminder of the request made in a document from the Holy See was given : train people in international relations.

II. THE CATHOLIC UNIVERSITY AS AN AGENT OF CULTURE

Introduction : The Catholic University, as an agent of culture, finds itself faced with the fact, today, this culture is pluralistic.

Nevertheless, our own cultural situation has specific characteristics very different from those of other cultural situations, such as those in other continents.

This offers a challenge to which the Catholic University must give its reply based on its own identity both as a university and as a Catholic university.

Considerable diversity is patently evident in every domain, and we call this "plurality".

The term "pluralism" is used when this fact is taken as a system with a positive valorisation.

The only sphere in which pluralism is considered as a characteristic, is that of "cosmovision", the concept of the world, of life, of Faith, of moral and religious feelings. For it is in this domain that the particular convictions of an individual or of a group can claim to take on a value which is universally applicable.

In considering the various cultural manifestations of mankind and of society, we can quote various domains to which pluralism is applicable from the standpoint of "cosmovision". Whence arises the practice of speaking of : cultural pluralism, religious, moral, philosophical, political, ideological, social pluralism, pluralism of value systems.

Cultural pluralism : is the co-existence, within the same society taken as a whole, of several cultures or cultural manifestations, and the positive value judgment which is given to this plurality.

Religious pluralism : consists of the recognition of several religions or religious manifestations within any one society, and the positive valorisation of this fact. Within religious pluralism one can distinguish ecclesial pluralism, and within this ecclesial pluralism, disciplinary pluralism, liturgical pluralism and theological pluralism.

Philosophical pluralism : consists of the co-existence of divergent overall explanations of the final causes of the world and of mankind, and the positive valorisation given to this fact.

Political pluralism : is the co-existence within the same political community of groups supporting divergent general views on politics, and the positive valorisation of this plurality.

Moral pluralism : consists of the co-existence of divergent systems of moral values, of rational origin or resulting from the environment or based on Christian revelation, and the positive valorisation of this plurality.

Social Pluralism : is the peaceful co-existence of different social systems, or even of conflicting ones, of ideologies, parties, institutions, within the same society taken as a whole.

During the meeting, some people mentioned the pluralism of "existence" alongside a pluralism of "co-existence" and to this was added the distinction needed to be made between two types of pluralism according to PAUL VI : Pluralism of cohesion (legitimate pluralism) and pluralism of division (pluralism of confusionism).

N.1.- Cultural situation in Latin America : Latin America finds itself at a difficult crossroads due to the impact of a variety of cultural concepts which are fighting to win the day in every field :

a) Materialist cultures, represented by the opposing trends of Marxism and neo-capitalism which are invading Latin American territory with the intention of taking over control.

b) Autochthonous cultures represented by a variety of indigenous civilisations, oppressed or ignored over many years, which have recently begun to look for a new form of existence - black culture should be included here.

c) Christian culture with its Western characteristics, which already constitutes a centuries-old tradition and way of life.

N.2.- The Catholic University vis-à-vis this situation : The Latin American Church cannot forget that the University is, in essence, not only the meeting-place of new and old conquests of human knowledge, but also their battle-ground.

The Catholic University has its own specific identity, since it draws its inspiration from those evangelical values which it cannot renounce without losing its own essential nature.

It is from the basis of these evangelical values that it must answer the cultural challenges of Marxism and capitalism, and initiate an evangelical dialogue with those autochthonous cultures which are trying to find their historical place in Latin America.

This identity becomes more specific when confronting sets of ideas encouraging values different from those from which the Catholic University draws its inspiration.

In Latin America, the Catholic University is searching for its identity in two directions :

a) By becoming aware of its socio-cultural function, springing from its nature as a university.

b) As a university which wishes to perform its social function under the inspiration of Christianity.

In all this searching, the Catholic University recognizes the importance of the challenges with which pluralism presents it, both on the theoretical and on the practical plane.

It is the task of the University to reflect on the alternatives offered vis-à-vis religious, philosophical, political, socio-economic and artistic life, and in communications and technology, by putting forward the choices available, in theory at least, in these matters, from the standpoint of its own identity.

For this reason, the Catholic University must put forward these choices from the standpoint of its evangelistic conscience.

N.3.- Specific identity of a Catholic University and Pluralism : Although there was general agreement on the legitimate presence of pluralism in the Catholic Universities, in the sense of a pluralism of cohesion and not of division - as recommended by PAUL VI - there was no common accord on the criteria of the praxis of pluralism nor on the determining of its approximate limits in each university. Perhaps the differences in criteria are due to the variety of situations in which the Catholic Universities find themselves in the different countries of the continent.

Some people are more concerned with the confessional aspects of the Catholic University, and deduce therefrom the need to reassert the basic truths before opening the door any wider to ideas which do not conform with Christian truth.

Others, again, stress the need to have a more open mind vis-à-vis different value systems, keeping carefully, however, to the limit necessary for maintaining and proclaiming the essentials of the Faith.

Note : It should be stated that we have defined both the active and the passive subject of Pluralism as being man, who has the right to have his personal and sincere beliefs respected.

III. THE CATHOLIC UNIVERSITY AS AN AGENT OF SOCIAL CHANGE

Introduction : The fact of considering the Catholic

University as an agent of social change, is a consequence of its evangelizing and cultural function, referred to earlier in this meeting. The immediate facts concerning this new outlook taken up by the Catholic Universities today, are as follows :

a) Today's world is living through a process of scientific and technological development which originated in other, more developed, cultural circles, and which is implanting itself in Latin American society as something finite. Faced with this situation, various possibilities arise : that of being a mere receiver and transmission agent. But there is also the possibility of wanting to create something original; this is a veritable challenge to the creative capacities of the Latin American nations.

b) In addition, we must not forget that the Catholic Universities are situated within societies which are culturally defined both on the political and on the social and economic planes. It is this fact which gives rise to the need to reflect on, and pass critical judgement on, the structures surrounding university work, since these can either help or hinder it. In this connection, one can see that university faced with non-Christian or anti-Christian structures, finds itself under a moral obligation to be at least an auxiliary agent of social change, whilst not, nevertheless, being called on to be the main promoter of such change. This is the problem raised by the possibility of the Universities becoming involved in activities, or at least in part of the activities, in the social sphere, and this is a categorical imperative of their teaching and research function.

From these two considerations arises the need to draw up operational patterns to guide the activities of the Catholic Universities. There are two extreme possibilities here :

a) Action would be forthcoming like a ripe fruit from teaching and research;

b) Or action would precede research and teaching in the existential order.

Foreseeing objections to this way of seeing things, it should be stated that this action, preceding or following on teaching and research, is not orientated directly towards social change but towards the fact that the University would thereby more perfectly accomplish its research

and teaching function, in an interdisciplinary dialogue.

Aids to a rightful conception of the Latin American Universities as agents of change

Historical antecedents : the historical precedents for drawing up the main models for universities on our continent are as follows :

The Iberian University of Counter-Reformation Christian Humanism (Golden Age).

The scientific university of Humboldt characterized by a search for learning for learning's sake.

The North-American adaptation brought in by WHITEHEAD, which incorporates new disciplines, giving university status to categories which were not formerly recognized as such.

The educative university of NEWMAN, centred on the individual.

The Napoleonic university, dedicated to training Civil Servants.

The Soviet university, which entails the planning of professions on Socialist lines, in accordance with the needs of the State.

The point which all these types of university have in common is the fact that they all make teaching and research activities go off at a tangent. Whence arises what some people think the uniqueness of the Latin-American universities which, by way of experiment, is said to have tried to cover the road in the opposite direction, i.e. to start off from particular and episodic actions so as to arrive thereafter at research and teaching. It is admitted, however, that this attempt, such as it was, has not always enjoyed continuity and has not produced wholly satisfactory results. It is for this reason that we must recognize the fact that the right model for the Latin American universities still remains to be found.

Details on the search for the meaning of this change within the Catholic Universities

1) We see the university as responsible for collaborating in the development of culture; not of any specific culture, but of culture in general.

This description would include the diverse hierarchy of all groups of learning and the integration thereof so as to constitute the university as such.

2) The Catholic Universities should be considered as agents of change in their capacity as members of the Church, the latter also being responsible for promoting justice in social relations. This is made difficult, if not impossible, when the conditions necessary for the development of the human individual are not met. It is in this situation that the Catholic Universities have a duty to take action and to become part of the process of change, without becoming involved in party politics. It is their role rather to train Christians, who would thereafter take action within the framework of party politics.

3) It is incumbent on the Latin American Catholic Universities to think scientifically and to pass critical judgement on the existing social, political and economic systems and structures, and on the ways in which these deviate from the basic principles of charity and justice and from the legitimate ends of human institutions.

In this way, the Catholic Universities will have a clearer understanding of the repercussions - now harmful, now beneficial - the social systems have on the soul of society in our continent. In so doing, they will accomplish their inevitable task as an agent of social change.

In this great task, it was thought that one specific task for the Universities was the educative work of wiping out not only the symptoms but also the causes of illiteracy, whether real or functional, and of ignorance. Lack of education deprives people of legitimate participation in decision-making, and at the same time prevents them from being of use in the integral development of the individual and of society.

4) The responsibilities of individuals in the process of change was stressed, all the more because it was pointed out that people usually blame the structures exclusively for any anomalies, forgetting the responsibilities incumbent upon individuals.

5) In analysing the positive aspects of the Catholic Universities' participation in the process of social change, it becomes necessary to draw up a pattern towards which these universities should gravitate. This pattern should be constructed in accordance with the schema teaching-research-service.

6) In the present state of the Latin American Catholic Universities, one can see clearly the end "a quo", particularly in its negative aspects, but not equally well the end "ad quem" towards which the self-transformation of these universities might be heading.

THE CATHOLIC UNIVERSITY AS AN INSTRUMENT OF CULTURAL PLURALISM TO THE SERVICE OF CHURCH AND SOCIETY

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1. OPERATIONAL DEFINITIONS

1.1 - Culture

Culture may be defined as man's way of maintaining life and perpetuating his species. It is a system of learned and socially transmitted ideas, sentiments, social arrangements and objects that depend for their formulations and continuous development upon the unique capacity of man to create symbols.

Since culture is dependent upon man, and man in turn is dependent upon his biological existence as molded by varying environmental conditions, we could accept the reality of the presence of diverse cultures. Each society has patterned ways of behaving which are different from any other society when viewed in their totality. In spite of the observed diversity, there are surface basic features common to all cultures which in a sense testify to the inherent unity of all men. Unity of cultures is therefore as much a reality as diversity of cultures.

1.2 - Cultural Pluralism

Cultural pluralism as a concept could hardly be defined in a singular manner. One can only attempt to give characteristics which may present a semblance of a universally accepted definition.

Pluralism in culture implies the convergence of different cultures in a society. Viewed in its totality it may be regarded as a continuous process of interaction, but when viewed at a certain moment in time, it may be considered as a state of being. Cultural pluralism can be observed to simultaneously exist at different dimensions or levels - the individual and social levels. At the individual level, pluralism may be observed whereby different cultural influences are tolerated or even assimilated by the conscious self. At the societal level, pluralism may be witnessed whereby different cultural groups coexist and intermingle without losing their distinctiveness. These cultural groups may be differentiated by social status, ethnic origin, religion or in any other form of classification which may bring distinctions in patterns of behavior and manner of living.

Cultural pluralism is not applied to mean sameness or similarity of cultures but to the mutual appreciation of differences and awareness of similarities. Neither can it be equated to mean passive tolerance but rather, it is used to mean dynamic assimilation and exchange.

Though pluralism is basically founded on diversity it is nonetheless brought about by the existence of commonalities in man. Indeed one cannot talk about pluralism unless there is diversity, and neither would it acquire real meaning if no similarities are considered.

1.3 - To the Service of the Church

One could not readily define how to be of service to the Church without first knowing the Church's mission and how this mission is to be carried out. The universal mission of the Church is to bring Christ's message of love and salvation to all men. This is to be realized by "teaching all nations" which in essence means to bring the word of God to all men regardless of cultural background.

To teach does not mean to impose in the manner of destroying one culture and replacing it with another. The universal mission of the Church should not be identified with any culture for it is to be realized for all of humanity and not for a particular culture.

The universal Church, confronted by the diversity of cultures, must find ways of concretizing its mission by assimilating herself to particular cultures and yet maintain its distinctiveness. To do this she must devise indigenous means of bringing God's salvation as attuned to local conditions. She is required to be one with all cul-

tures but at the same time to remain distinct from them.

To be of service to the Church would mean to partake in her efforts to bring to fruition God's salvation into the lives of all men regardless of the conditions they are in and the culture they have. This brings to fore the importance of pluralism and the immense contribution that Catholic universities may give to the Church's mission as instruments of cultural pluralism.

1.4 - To the Service of Society

To be able to serve society effectively, one must be aware of its needs. These needs differ from one society to another depending upon the goals that were set and the stage of development the society is in. However, whatever the goals are and whatever the needs may be, society could not effectively do anything unless it can marshall its resources and allow men to search and make use of their culture in the best possible manner.

In a dynamic world where constant interaction is the rule, men have to extend their search not only within what is in their immediate sphere of knowledge but further to what is unknown. This calls for an awareness of one's self as well as of others and to freely intersperse one's experience with other's lives. In the process man is enriching himself as an individual and is simultaneously extending the frontiers of the limits of his culture to satisfy the needs of society. This is the ultimate way by which one may be of service to society i.e., expand the cumulative capacity of man for knowledge and to use such knowledge for his own fulfillment and for the upliftment of his fellow men and society.

2. SITUATION ANALYSIS OF THE REGION

The region referred to in this paper is South and East Asia. Though there are fourteen countries included in the region, the situational analysis is limited only to five countries where Catholic universities are located. These countries are : Japan, South Korea, Republic of China, Indonesia and the Philippines. Though these countries are not similar to the other countries of the region, differences are not that wide either to invalidate them as representative countries. An examination of the conditions existing in these countries can give us a view of the situation emanating in the whole region.

The region is a pot-pourri of cultures where cultural pluralism gains true meaning. It is a region where most of the so called eastern cultures have flourished and it is also where the east and the west have successfully intertwined to produce a harmonic culture attuned to a pluralistic world.

2.1 - Economic Structures

(a) Development Levels

Of the five countries under study, only Japan can validly claim to be a developed country comparable to most countries of western Europe and North America. Closely following Japan are the Republic of China and South Korea. These two countries are in the intermediate stage of development whereby they have just hurdled barriers to development and are on the verge of attaining full development maturity. On the other hand, the Philippines and Indonesia belong to those group of countries which are commonly designated as developing nations. These two countries are not exactly underdeveloped for they have surpassed most of the traditional stumbling blocks to a sustained process of change.

Japan has been considered to be an illustrative case of an economic miracle. It achieved growth rates in material prosperity never been attained before in Asia or in the rest of the world. In particular, South Korea and Taiwan closely followed Japan's pattern of growth and they have been observed to have met some measure of success. This success may be due in part to the similarity in environmental conditions and in material endowment. To some extent, even the social order of these countries, particularly that between Korea and Japan, are closely related.

The Philippines and Indonesia are threading on a different path of development which largely hinges on agricultural expansion. This is in contrast to the development of Japan wherein industrial exports paved the way for high production growth rates.

(b) Type of Economic Society

The five countries are all functioning under the free enterprise system. However, government participation in certain key industrial activities is prevalent. In some instances the government provides the main impetus of incentives for the private sector to profitably engage in certain industries. Without exception the governments of all the five countries have embarked on massive infrastructure programs. They also control some basic industries

but the philosophy is to eventually hand over the control of such industries to the private sector whenever these have proven their willingness and capacity to handle such enterprises. Despite government participation and intervention in the economy, it has been observed that in no instance was private sector denied the bulk of carrying out the major task of economic development.

(c) Distribution of Wealth and Participation to Progress

Except for Japan, the distribution of wealth and of income is highly uneven. Taiwan and South Korea are making significant gains towards narrowing the gap between the rich and the poor but it would take them at least another generation to approximate the situation in Japan. For the Philippines and Indonesia no immediate short term prospect of improving wealth distribution is in sight. In these two countries the distribution is such that two distinct social classes may be seen - the very rich and the poor. In between these two social classes is a minuscule middle class which is not only socially impotent but also plays a very minor part in shaping up the society's structure.

It is suspected that the lopsided distribution of income is caused by lethargic development itself coupled by the overconcentration of economic power to an elite class. Furthermore, uneven distribution is considered to be a symptom or a manifestation of the unequal participation of social groups to the task of nation building. This is evident in the Philippines for instance, where the degree of economic participation has been observed to be disparate as to place of origin, kind of occupation and general status in life. This has been perpetuated in part by developmental strategies supposedly designed for the achievement of rapid economic growth. The overconcentration of development thrust on industrialization has left a large portion of the working class who are in rural and agricultural occupations to be left out in participating and in benefiting from the fruits of development. Inequities are thus experienced as a consequence of deliberate policies supposed to have enhanced development. The policies were concocted with the mistaken view that income distribution would improve by itself as long as development is achieved. In all the five countries re-evaluation of policies have been made and new programs have been instituted with the end view of maximizing participation in economic progress.

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2.2 - Political

(a) Heritage and Tradition of the Past

The five countries under study have rich and varied political heritage. Japan is a product of an uninterrupted political history which dates back to an era much older than the experience of modern western countries. The same is true for Republic of China. Both countries can claim to a rich political development which they can call entirely their own with minimum external influence except during the later stages of their history. Japan for instance has developed its own political structures based on god-emperor and maintained such structures until the time when she opened her doors to occidental culture. Since that time Japan's assimilation of western political structures has been rapid without however losing entirely her own unique systems.

In the case of Republic of China it has a long lineage of political history which dates back to ancient dynasties. Her history has been dotted with major upheavals the latest of which has been the communist take over of mainland China.

A somewhat similar pattern of political heritage was experienced by South Korea. Long before the advent of western political structures, the country had developed its own system. However, this system has been mainly influenced by developments in China and in Japan. Of the latest political developments, the most significant is the Chinese domination of North Korea. This has painfully resulted to a political division which up to the moment has no clear solution in sight.

For Indonesia and the Philippines, a different political heritage can be outlined. These two countries have been subject to direct western colonization and they have adopted political structures not by conscious design but as a result of subjugation. The Philippines for instance has no cohesive national political system before the Spaniards came and ruled over the islands for nearly four hundred years. The same is true for Indonesia which was colonized by the Dutch. However, in this country a loose political structure composed of independent sultanates was in existence prior to the appearance of western colonialists. Almost all the big colonial powers then had a try in occupying parts of what is now called Indonesia. None was more successful than the Dutch.

(b) Present Trends

Events during the late sixties and early seventies have brought a lot of changes in the political situation in South and East Asia. The governments of the five countries under study publicly profess the ideals of democracy but they are under extreme pressure to exercise emergency powers to overcome political and economic exigencies. Except for Japan, all the other four countries, the Philippines, South Korea, Taiwan and Indonesia are under some form of authoritarianism as mandated by their respective constitutions. All the governments of the four countries openly assert that democratic principles are still in effect.

An examination of the various circumstances in the four countries may help one to understand the rationale why these countries had to use emergency powers. During the decade of the 1960's the threat of communism was quite strong in the four countries. Since these countries are known to be traditional bulwarks of democracy, they strengthened themselves militarily, or if they cannot possibly do it alone, they allied themselves with Western democratic countries particularly the United States of America. As an off-shoot of the desire to ward off communism, strong central governments were formed which easily paved the way to the eventual formation of emergency governments. In the early 1970's social upheavals rocked most of the countries and these added to the rationale of maintaining strong central governments. In the Philippines, the social turmoil in the early 70's could be tagged as the main cause for the institution of martial law.

The social upheavals observed in the region were results of growing discontent over the seeming inability of governments to grant real reforms with the agitation of a marxists minority. The deteriorating economic conditions likewise contributed a lot to open social discontent and defiance.

Despite criticisms to the contrary, it appears that society's acceptance of emergency governments is a manifestation of conditions emanating in society. They were adopted as defensive precautionary measures to ward off the encroachment of communism and to cope up with socio-cultural and economic development. There are no indications to show that the Asian brand of democracy may go down into historical oblivion. On the contrary, the political regimes have contributed to hasten economic growth through a better per Capita GNP, a better distribution of land, a more rational

distribution of income, a renewal of cultural life and the rationalization of society and its infrastructure.

(c) Background of Intellectual Currents

In all of the five countries there exists a dynamic ferment between western influences and eastern traditions. This ferment started in various ways depending upon the circumstances. In Japan, a conscious assimilation of western culture was instigated as a result of a strong desire to achieve modernization and higher levels of economic development. The initiative was taken by the ruling elite and it swiftly filtered down to the lower classes. It is significant to note that the Japanese experience in cultural assimilation seemed to have been based on an understanding of what aspects of western culture are to be incorporated and what are to be rejected. As a result, despite the wholesale invasion of western culture, the Japanese people have largely kept intact their own unique cultural heritage and remaining to be distinctively Japanese to the world.

For China, the east-west intellectual encounter was characterized at first by reluctance and in some instances by outright rejections. Nonetheless, there appeared an attitude of cultural coexistence with the West which was however turned into confrontation as a consequence of western aggression. Western ideals came to be accepted but not without struggle. The assimilation could not be equated to that of a re-awakening or enlightenment but one which is characterized by slow adaptation and then erupted to serious struggles as influenced by circumstances. Democratic ideals and liberalism were first followed but due to seeming confusion on their real significance to the conditions of China during that time, they resulted to corruption and ineptness. Then came the invasion of Marxism and subsequent struggle to evict democratic ideals. A wide chasm of intellectual and cultural division occurred resulting to a more than physical division of the country.

In the Republic of China the ideology fostered by the government is interspersed with national pride, the principles of Dr. Sun YAT-SEN, economic development and anti-communism. Confucianism and traditional values are used as a strong base for a new ideology. In mainland China, a completely opposite ideology is being adhered to. To say the least, everyone is aware of the ideologies followed in mainland China under the regime of MAO-TSE-TUNG and his successors.

The experience in China is repeated in Korea and almost the same issues were involved. In South Korea two overriding considerations dominate life : (1) national survival in the face of Communist threats, and (2) the concerted efforts toward economic prosperity. Though there is a rigid government control on the Korean national life verging on authoritarianism, there is evidence of strong adherence to democratic thinking and ideas. This yearning sometimes erupts into the open through student protests and writings of intellectuals.

Somewhat differing from the experiences of Japan, China, and South Korea are the Philippines and Indonesia. In certain aspects, both countries exhibit heavy dependence on western intellectualism. In the Philippines this is a more specific in the form of American influence. On the other hand, both countries are experiencing a cultural re-awakening most probably brought about by efforts to find identity. As a consequence, we can find in both countries a rise of newly found national pride and self reliance. Though the search for a national identity is continuing, there has evolved a new Indonesian and a new Filipino with intellectual development that is both eastern and western.

In both countries, the east and the west have found a union. In particular, the Philippines is basing its development simultaneously on indigenous cultures and on western patterns of thought.

(d) Religion

It is in the aspect of religion where diversity is most evident in the five countries.

In Japan, Shintoism and Buddhism are the two main religions and both have the simultaneous allegiance of many Japanese. Shinto represents the life, movement, progress aspect of Japanese society while Buddhism represents the aesthetic, ascetic and after-life effect. Japanese religion, even more than dogmas and morality, represents a social and emotional element. Together with Shintoism and Buddhism, Confucianism has molded a Japanese tradition and has given the ethical foundation of Japanese society.

Although Christianity claims only about one percent of the population, there exists a tacit acceptance of its merits. It is claimed that about twenty-five percent of the Japanese population would choose Christianity if they

were to choose an individual religion. It is significant to note that about twenty-two percent of all Japanese marriages are performed in Christian churches.

In China, folk religion is the predominant system of the people. It is strongly practiced in the rural areas and it expresses the need for personal and family identity. Buddhism claims to have the highest number of followers with over five million devotees. This is followed by Taoism with about 3.3 million. Confucianism is also a major influence but this is freely mixed with Buddhism and Taoism that no clear borderlines could be made.

Christianity is still largely looked upon as a foreign import because of its incomplete assimilation of Chinese cultural patterns. Nonetheless, there are about 300,000 Catholics and about the same number of Protestants.

As in China, religion in South Korea is a melange of many ancient confucian ideals, Buddhist practices Chaminism and Christianity. Pluralism in religion at the social and individual dimensions is a reality. About 2.6 percent of a population of 38,000,000 inhabitants are Catholics. All in all about 11 percent are Christians. Of these numbers of Christians a significant number created native adaptations of Christianity.

Islam, Christianity, Hinduism, Buddhism and minor mystical sects pervade the religious life of Indonesian people. Islam is by far the most predominant with approximately 80 percent of the people belonging to it. Christianity is getting wider attention though a traditional hostility is deepening its spread. Nonetheless, a period of coexistence and mutual respect has evolved with the Muslim gradually bringing down anti-Christian feelings.

In all of Asia only one country is predominantly Christian - the Philippines. No lower than 80 percent of a population of 42 million are baptized Catholics. The ascendancy of Catholicism in the Philippines is attributable to the colonial experience the country had under Spain. Catholicism as introduced in the Philippines is underlined with occidental tradition. Nonetheless there are traces of animism in the present day practices most probably inherited from the pre-Christian religions which were widespread before the coming of the Spaniards. Protestantism and Islam are also important with the former gaining an increasing number of members. Between Protestants and Catholics a spirit of ecumenism characterizes their relationship. However, between these two groups and Islam a certain degree

of coldness bordering on hostility is apparent. Ignorance, traditional hatred and political factors contribute to the passive relationship between the two groups.

3. ROLE OF CATHOLIC UNIVERSITIES IN A PLURALISTIC MILIEU

In the region of South and East Asia, the Catholic Church is existing under different cultural environments. This is made evident by the summarized presentation of the situation in the region covering economic, political, intellectual and religious conditions. Within each nation, the Catholic Church therefore has to adjust her approaches in order that it could become relevant to the conditions and needs of the people and to become a true living instrument at the service of Christ's mission on earth. In the same manner, the Catholic university has to conform to the existing local conditions without necessarily losing its character of being a living part of the Church.

The role of Catholic universities in a pluralistic milieu can best be understood by calling into mind the position of the Church regarding cultures. The Church recognizes the legitimate differences, diversity and variety of customs, traditions and ways of life. She views such cultural pluralism as elements for enriching the Church herself. It is in these pluriform cultures that the Church seeks to perpetuate the mystery of incarnation hoping to make them in the end, part of the history of salvation.

On the other hand, while the Church respects all cultures, she cannot identify herself with any one of them. For the Church to do so is to lose her prophetic force.

In the words of JOHN XXIII, the Church "does not identify herself with any particular culture not even with the occidental culture to which her history is so closely bound. Her mission belongs to another order, to the order of the religious salvation of man".

It is clear that the role of the Catholic university vis-à-vis the cultures must be seen within an ecclesiological context. The Catholic university must strive to ensure that local cultural developments take place and enrich the cultural process at the universal level, while also guarding against the possibility that universal changes do not prevent the development of particular societies.

The Catholic university based on such ecclesiological foundation, must provide for the presence of the Christian message in the field of culture. In providing

for such presence, the Catholic university must regard with respect the various cultural forms.

The Catholic university has its role to accomplish arising out of South and East Asian situations. Four important considerations will help to understand these situations :

- (a) the presence of great non-Christian religions and philosophies which have found root in the lives of Asians even before the advent of Christianity into the region;
- (b) the background of colonial history of cultural and economic domination of the developing countries of the region;
- (c) the continuing political struggle between opposing ideologies;
- (d) the enormous pressure upon the nations of South and East Asia to overcome poverty and achieve higher levels of material development.

Given the situations above, the role of Catholic universities within the context of the regional situation could be generally presented as follows :

- (a) to find ways of presenting the Christian message to local cultures in the context of their own background and cultural experience;
- (b) to create the proper atmosphere and situation for a real dialogue and cooperation with indigenous religious communities and sects, so as to determine, among others, the ethical goodness and religious wisdom of these religions;
- (c) to gear its educational programs towards the promotion of an integral socio-economic development;
- (d) to foment a sense of national identity and self-determination in the spirit of an openness to other cultures.

Bringing the Christian Message in Harmony with Local Cultures. Due to the historical vicissitudes during the past few centuries of colonialism and of cultural and economic domination of the West, the Christian message has often been identified with and become dependent upon a particular culture. Men of different cultures were taught to live the faith in a manner that could not be fully

meaningful to them and which cut them off from their fellow men.

The task of Catholic University in the present moment and this particular region is to be involved in a speculative process of theological reflection so that :

- (a) while extending the just recognition of the ethical and religious wisdom in other cultures, we can make the Christian message acceptable to these other cultures; and,
- (b) thus, we make the Christian faith a living and acting reality in the hearts and lives of men in the context of their own background and experience.

Promotion of Material Development and Justice.

Evangelization cannot be fully achieved without the promotion of material development and of justice. This is an exigency of evangelization, an integral part of it and is united with it (Evangelii Nuntiandi : 29). The multiple relations between economic development and the socio-cultural development are realities we cannot ignore. Economic development has repercussions on the conditions of social and cultural life. If, therefore, the Catholic University is to fulfill its evangelical mission as it should, it cannot ignore the task of promoting the material development of peoples and of fostering justice. This the Catholic University does in the following ways :

- (a) by providing the Church and local leaders with some of the intellectual infrastructures which should give norms for the priority of various programs of social action, as well as in the work of fomenting social awareness, and in the selection of means, including media, for these ends;
- (b) by addressing its educational programs to concrete problems of the area such as public health, rural development, food, population, housing, political participation, employment, and education and training at all levels;
- (c) by gearing its research activities towards such problems and turning its service activities into opportunities for research.

International Commitment. A third, and no less important role of the Catholic University is its international commitment. Culture has its roots in the universality of

the human race. It has developed progressively from the free and spontaneous formulations of individuals and through the formation of cultures based on increasingly pluralistic groups. These groups gradually left the mark of their own particular genius on the universal culture and endowing it with a continually increasing and positive number of aspects which make up authentic and universal values. The Catholic University, while enhancing and enriching the local cultures and while working for the material development and promotion of justice in their local areas, must, at the same time strive to foment among the local and national cultures a sense of internationalism and of oneness with the human culture in its entirety.

More than ever before, there appears to be a need to put far greater emphasis on activities which create the climate of mutual appreciation of the different cultures and religions. In this connection, the Catholic Universities of Asia see their region a most ideal place of this interchange and interpenetration between cultures and religions; first, because it represents a sphere of encounter and synthesis between cultures, and second, because it embraces, by and large, newly-independent countries which see in the re-awakened awareness of their cultural identity the means par excellence of asserting their full entitlement to a place in international relations.

4. LEVELS OF UNIVERSITY WORK WHERE THE ROLE OF CATHOLIC UNIVERSITY MAY FIND EXPRESSION

The Catholic University is first and foremost a university. As a university it is united by, and devoted to knowledge, learning and the search for truth. It is its responsibility not only to awaken within the students who gather into its folds intellectual development but to provide them with the qualities that will perpetuate culture and provide leadership to society. As Catholic it must bear witness to the interest of the Church (1) in man and in his intellectual development, (2) in the search for truth, and (3) in the preservation of the heritage of man in all its varied manifestations. Notice the congruence of the mission of the Catholic university as a university and as a Catholic institution.

To ask at what level of university work the role of Catholic universities may find expression is quite narrow. The role of Catholic universities may find expression at all levels depending upon the circumstances the university is in and the specific goals it has. In a regional perspective it would be erroneous to prescribe definite levels

where universities could effectively function. A university may find relevance by concentrating in applied sciences, another in social sciences and still another by concentrating in medical sciences. Another university may propose community involvement while another may find meaning in participating in the formulation of national policies. Thus it is to be concluded that a Catholic university should be free to go into those activities which it deems relevant based on circumstances and conditions surrounding her existence.

5. CONCRETE PROPOSALS

Based on the threefold role mentioned above, among others the following concrete proposals aimed at realizing these roles may be put forward :

5.1 - For the role of bringing the Christian message in harmony with local cultures :

- (a) The setting up of research centers for the study and teaching of the national languages, cultures and non-Christian religions for each of the countries where Catholic universities are established. Such centers could then also serve as a basis for mutual cooperation.
- (b) The undertaking of institutional projects, in terms of dialogue and exchange, to meet with indigenous cultures in an effort to arrive at basic similarities and dissimilarities.
- (c) The training of indigenous leaders who are the ones most likely to understand local cultures in Catechetics and religious education as well as in pastoral and community work.
- (d) The fostering of interdisciplinary cooperation in research and course studies.

5.2 - For the promotion of development and justice :

- (a) Participation of the various Asian Catholic universities in the social projects of the Federation of Asian Bishops' Conference as in its "low-cost housing" and Human Settlement Projects.
- (b) Participation of the Catholic universities in the projects of their respective Bishops' Conferences.

- (c) Participation in government projects, as in the areas of non-formal education and population mobilization, to ensure the presence of the Christian message in such projects.

5.3 - For internationalism :

- (a) The setting up of research centers in applied and theoretical ethics which, while aiming at close contacts with the regional counterparts would also cooperate with the Center for Research of the IFCU.
 - (b) Establishment of faculty and student exchange programs with other Catholic universities
 - (c) Introduction of the Philosophy of Man as part of the core curriculum.
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A culture is a "way of life" of a group of people, knit together by some common bonds. It represents the way in which people respond to the challenges of the circumstances in which they live. It is also an expression of their own inventive and innovative capacity, in addition to the reaction to the surroundings in which they live; every culture has a strong element of creativity. The core of a culture is a value system, adopted by the group and underlying the behaviour of the particular society.(1)

1.1. Indian culture : No living culture is static, it has necessarily to be dynamic, responding creatively to the changing situations and demands placed on the society. Indian culture is also changing but there is a strong element in Indian culture which looks longingly to its ancient past. With its multiethnic, multireligious, multilingual and highly stratified society, Indian culture is extremely complex; yet, cutting through the bewildering maze of tribal, caste, religious and subcultural differences, one can identify what may be termed broadly as the Indian system and recognize the outlines of an entity that stands out as Indian culture.

1.2. Plurality : All countries have complex cultures and plurality is a fact of the modern world; it is much more applicable to India. Six distinct races with many subtypes and their separate speeches belonging to five distinct speech families have mingled together to give rise to the people of India and contributing to the development of Indian culture. Among the five distinct linguistic families, the earliest has been a primitive African (Proto-Bantu, Proto-Sudanic, Proto-Bushman-Hottentot) which is now almost extinct except for about one thousand persons living in the Andaman Islands in the Bay of Bengal and a few tribals, who have some negroid characteristics. (2) This does not include the Siddis of Hyderabad, who were brought in relatively recent times as bodyguards for the rulers of Hyderabad. The others are the Austric, Dravidian, Indi-European and Sino-Tibetan. These last four also known as Nishada, Dravida, Arya and Kirata, have contributed mainly to form the people and culture of India. Superposed on the basic foundation formed by these different groups, who somehow composed their racial differences to live together in a spirit of tolerance and acceptance, were the influences of Persians (fifth century B.C.), Greeks (fourth century B.C.), Huns (fifth century A.D.), Arabs (eight century A.D.), Mongols (thirteenth century A.D.), Turks (fourteenth century A.D.), Portuguese (fifteenth century A.D.) and the French and British (seventeenth century A.D.). Among them, the Islamic and British influences had lasting effects in modifying Indian culture.

1.3. Pluralism : While plurality refers to the existence of different groups, a result of God's will, pluralism is an attitude of the mind of welcoming diversity and not merely something to be lived with because we cannot change it. Pluralism implies that we do not want the diversity which exists reduced to uniformity, reducing everything to a unitary model). Pluralism also means that we believe that diversity is valuable and that each group can contribute to the whole, with real freedom and initiative on the part of each one. It means variety, absence of dogma and peaceful co-existence. Philosophically it means the existence and tolerance of a number of differing views and value systems. Pluralism should also mean a willingness to learn from the diversity of the situation in which we live and understand the other groups.

1.4. Pluralism is an accepted mode of living in India, because of the tolerant nature of Indian culture which would absorb differences in thinking or allow them to develop side by side. Prof. PRATT says : "Mutually

contradictory creeds can and do keep house together without quarrel within the wide and hospitable hindu family". This tolerance of differences of opinions and creeds within its own fold or outside itself is an essential characteristic of Indian culture. The attitude of tolerance of Hinduism with regard to other religions has been a positive one : Buddhism, Jainism and other religions which developed from Hinduism were allowed to flourish. Prof. ATREYA (3) writes : "It is on account of this Catholicity and this humility which characterize the Hindu culture that religious, doctrinal, philosophical and ideological differences among people and communities have not tended to mar the general advancement of the cultural life of the country. All the discordant notes ultimately brought about greater and greater harmony in the culture of the country... Within the first century of the birth of Christianity, India welcomed it and absorbed its best elements into its own culture." Indian culture in its broad, universal aspects, recognized that the ultimate reality manifests itself in various forms and that truth is approachable by diverse paths and as such does not insist upon a particular creed which must be accepted by all.

1.5. India is a secular State with freedom to profess the religion of one's own choice; this is provided for in the Constitution. Every leader of importance proclaims his adherence to secularism and the tolerance to all religions. But when it comes to action, the situation varies from place to place, even though deep in the background of the majority of the people is the concept of Dharma, providing a strong bond of unity. Religion is a strong force, present in marriage relations, cultural groups and even in political associations. Communal and caste feelings continue to exist to varying degrees. Compared to other parts of India, the caste feelings are much less in the southern State of Kerala where Christian schools and colleges have played a significant role in changing the caste feelings. The temple entry proclamation of 1936 in Kerala, declaring all Hindu temples open to all castes, was a decisive step in eradicating untouchability and reducing the oppressive effects of the caste system. But communal divisions are found to a greater extent in the political system in Kerala, where there are politically powerful parties, based largely on religious affiliations.

1.6.1. Pluralism in the Church in India : The Church in India has passed through various stages of development, which have been discontinuous and therefore exhibits a plurality, with different rites, such as the Syro-Malabar,

Syro-Malankara and Latin. There is sometimes a reluctance to accept these rites as co-existing and allow them to develop as they wish or to be formed into distinct entities. Very often these different rites work, not in unison, but somewhat opposed to one another. Instead of collaboration and mutual trust and understanding, lending helping hands, they sometimes develop in a discordant manner. We find "Churches" belonging to the different rites developing educational and other institutions, specially meant for and managed by the different rites, fostering division, antagonism and unhealthy rivalry.

1.6.2. Even without these rites (these are mostly found in Kerala, which has the largest number of Catholics in India), pluralism exists in the Church, especially in the urban areas. There are different linguistic groups (speaking Tamil, Telugu, Bengali, Malayalam, Hindi, etc.) and each has its own mode of worship and favourite festivals, but all have basically the same doctrine and liturgy. Such a variety can actually help us, if properly accepted and interpreted, to see more clearly what is fundamental in our faith.

1.6.3. There is also some amount of division on ethnic lines, though this is found more in such situations as appointment of bishops and superiors belonging to the other ethnic groups. A priest belonging to the South may not be quite welcome, if he is ordained as a bishop in the North, even if he mastered the local language and has lived most of his life in that area. This problem comes to the fore when mission areas are brought under bishops belonging to other areas.

2.1. "Indianisation" of the Church in India : There has been a resistance in the Catholic mind to accept pluralism. This is actually a later development. In the early part, there were no dividing lines on the basis of culture between Christians and Hindus in India, so much so there was a kind of sharing and intermingling. The early Christians in India lived in cultural and existential relationship with other religions as could be seen from many of the liturgical and popular religious customs kept by them. But later, this was frowned upon by Christian missionaries who came from Syria and other West Asian countries and much more so by the European missionaries. They did not like the adoption by Christians of certain customs which prevailed among the Hindus at that time; local cultures were not appreciated and sometimes they were even ridiculed. It is only recently that greater tolerance is being shown by the

Church to the plurality which exists in India. There is an acceptance of the Indian culture or at least an appreciation of that culture. There is at present a process of "Indianisation" but this is meeting some opposition from Catholics who have become "westernized" and consider the "European" or the Judeo-Greco-Roman culture as the "Christian" culture and it being superior to the Indian Culture; they consider this process of "Indianisation" as "Hinduisation". In this respect of acceptance of the Indian culture and cultural pluralism, the Catholics are usually more tolerant than the protestants; there is also greater acceptance of Indianisation by the theologians, who seem to be more open to such questions. Among the lay people, a few intellectuals have gone ahead but the impact of the new thinking on the people as a whole has not been very much, even though at the grass root level there has always been a pluralism.

2.2. Inter-religious dialogue : India has nurtured several of the world's great religions. A positive approach to Hinduism and other religions began to take shape as a result of the work and writings of many scholars such as K.M. BANERJEE (a Brahmin convert) in the mid-nineteenth century and a Bengali convert, B. UPADHYAYA, who styled himself as "a Hindu by birth, a Christian by rebirth", F. MAX MULLER, T.E. SLATER, J.N. FARQUHAR, C.P. ANDREWS and many others. The patient work of these pioneers bore fruit as a cautious reference in the Decrees of the First Plenary Council of India in 1950 (Neuner (4)). Recently, there have been many attempts at inter-religious dialogue and collaboration with the followers of other religions as exhorted by the Second Vatican Council. The Catholic Bishops' Conference of India established a Commission for Dialogue with other Religions and with non-Believers in 1966. Whether through the Commission or not, a large number of inter-religious meetings are taking place. In 1969, the move for interreligious dialogue was expressed in clear terms at the All-India Seminar held in Bangalore :

"We wish to be in contact and communion with the other religions of our country, which we value for the great contribution to the spiritual treasure of mankind." (5)

3.1. Catholic University in India : The situation of higher education on the subcontinent of India is different from what obtains elsewhere. There is no Catholic University as such in India; there are Catholic colleges affiliated to the secular Universities. There are 123

such Catholic colleges in the country; this number is significantly large when we compare the Catholic population to the whole population of the country. The Catholic colleges are particularly numerous in Kerala (where the Catholic population is also relatively high. The Colleges affiliated to Universities do not have autonomy in the framing of the curriculum or setting up courses of study but have to follow almost completely the prescriptions of the University. The University bodies often have persons least fitted to be academic administrators, but are there because of political and other extra-academic considerations. There are threats to proper functioning of the University both from outside and inside the University. The internal threat arises from the teacher-politician who monopolises power and gets involved in administration. The presence of many other colleges with different standards and objectives affiliated to the same University is a real problem in developing the Catholic colleges in the proper fashion. The Catholic colleges are owned by various Church bodies (dioceses, orders or congregations) and have generally Catholic/Christian staff to an extent of about 30-60% and students to an extent of 20-60%, depending on the location and type of college. The Catholic colleges are mostly involved in undergraduate training, with only very limited research or real thinking. The students are young. Consequently, the Catholic colleges are more centres of communication of ideas and instruments of change, rather than sources of ideas and starting points of changes.

3.2. There have been frequent complaints that the private colleges, including the Catholic colleges, have tended to side with the privileged few, and that our institutional wealth, assets and facilities have often been used to help the upper class rather than the downtrodden and for the maintenance of status quo.

3.3. The Christian influence in the academic and administrative bodies of the affiliating University can be considerable especially in areas where the Catholic population is large and could have been used for achieving the higher objectives of University education. These have been not adequate, the Colleges being more concerned with the day to day running of the institutions according to norms laid down by others and with the financial constraints in which most of the colleges operate. The major part of the expenditure is met by grants from the Government and this leads to constant interference by the Government in all matters.

3.4. There are some theological institutes in the country, training priests and religious. There has been very little interaction between the secular (catholic) colleges and theological institutes. Each has been going its particular way, with little of effective collaboration. Recently, the Xavier Board of Higher Education in India has been trying to bring these institutions together in various activities.

3.5. Even where there are Catholic priests and religious on the staff of the College, the impact of the religious on the teaching of the various subject has been little; the contents and methods are not very different from the non-Catholic institutions. The subjects are dealt with in almost the same way as any other person may deal with, irrespective of their backgrounds. The Catholic colleges may have some religious instructions, often outside the normal hours of study. Some Catholic colleges do not have even this, leaving religious instruction to agencies other than the colleges.

3.6. Establishing a Catholic University : There has been some thinking, off and on, of the desirability of establishing a separate Catholic University, which might have been a possibility in earlier times but is extremely difficult today, even if desired. There are a number of reasons for and against establishing a Catholic University in India.

Against :

(1) The establishment of a Catholic University is likely to increase adverse communal feelings. The Christian community would thus strengthen dividing tendencies on communal lines; with the Christians, only a very small minority (Catholic population of the country as a whole is only about 1.3%; other Christians will also be an equal number), it can lead to adverse effects even from a material point of view.

(2) Having Christian academic persons participate in the secular University will be advantageous as they will be able to bring in their Christian influence by their action in the University.

(3) It is difficult to get enough staff committed to Christian values to be in charge of the University and its various departments.

For :

(1) A Catholic University which upholds Christian principles, could be a model of clean University action and administration and have a cleaning effect on the secular Universities, many of which have inefficient and corrupt administration.

(2) A Catholic University will be able to frame courses of study and syllabus such that there is an inter-weaving of the scientific, sociological, philosophical, spiritual and religious aspects instead of the divorced way in which many of these subjects are dealt with today.

The University Grants Commission in India has now favoured the idea of establishing autonomous colleges, with some degree of freedom in framing its courses of study. Perhaps the Christian colleges can take advantage of the new thinking and make the necessary changes such that part at least of the advantages of establishing a Catholic University could be achieved.

4.1. The economic situation : India is an agrarian society, with the large majority of people living in rural areas, and living off the land by agriculture. There was tremendous amount of inequality, with the few enjoying economic, social, educational and cultural advantages. But India is today moving towards a more egalitarian society. The people and the Government are pushing towards reducing the existing inequality. This has been helped by the spread of education during the last 30 years as also mass communications (while there are only a few cities with television facilities and the newspaper readership is relatively small, because of illiteracy, there are about 21 million licensed radios in the country), which have produced awareness among the people of their rights and dignity. There is much less submissiveness in the face of oppression. The recent elections to the Parliament and State Assemblies have shown that people will not stand oppression.

4.2. The Country has achieved tremendous economic progress, particularly in the recent years; there has been a large-scale progress in industrial growth. There are larger foreign exchange earnings and the balance of trade is gradually turning in favour of India. The distribution of the wealth generated through the various development plans is however not satisfactory. While the average wealth and per capita income have increased there are also more people who live below the poverty line.

4.3. The picture varies in different parts of India. The progress in industry and agriculture has been much more in States like Haryana and Punjab. Kerala has a low per capita income but has the highest rates of minimum wage; the distribution of wealth is also better. The contribution of the Christian community to the economic progress is very significant in business and agriculture. The Christians are enterprising; they are producers of wealth and have opened up areas for agriculture. However, when it comes to taking measures for more equitable distribution of the wealth produced, Christians have not shown any special concern, e.g., the contribution of Christians to land reforms, etc. was more of passive tolerance rather than active participation.

5.1. The political situation : The ancient Indian ways were democratic as far as the villages were considered; the age of republics in India goes back to as early as seventh century, B.C. (MUKERJI (7)). The people were governed by headman of their own class and village, selected by themselves in accordance with their customs and ideals. At the centre of each state, there were mostly benevolent autocratic rulers who did not interfere very much with the daily life of the people. But this system gave way to worse types of feudalism, which persisted to modern days with the large number of rulers, who ranged from the benign to the despotic. They were encouraged by the British, who found in these rulers allies helping to prolong the colonial condition. But the British administration also gave opportunities to many of the Indian leaders who got exposed to the British parliamentary system, while they studied or worked in Britain. Most of the political and other leaders of the past three or four decades are those who had part of their education/training in Britain. The British influence continues even after independence. It is particularly strong in legal and administrative matters. The British precedents are still respected and followed.

5.2. Present trends : Political unity was created during the nationalistic movement before independence. But after the attainment of independence, with one of the common urges disappearing, there have been tendencies for people to move apart, based particularly on language. There is increasing tension between the Centre and the States but at present the cohesive forces are far greater than the fissiparous tendencies.

5.3. Political consciousness is fairly strong everywhere but parts of the country are politically more conscious than others, e.g. Kerala. With high literacy and the peculiar socio-economic factors, this State is one of the most politicised and has a large number of political parties which range in their ideologies from the extreme left to the right of the centre. There are powerful regional and communal parties and the State Government is formed by an alliance of many parties. The tendency for multiplicity of parties is seen to be spreading to other parts also, with splintering of the National parties. Regional parties seem to be faring better now; Tamil Nadu has been having a Ministry formed by a regional party, the National parties having been defeated at the polls.

5.4. The present political situation in India after the recent election is not quite clear. The dust produced by the storm against the imposition of Emergency is yet to settle down. The Janata Party is now in power at the centre but the party is made up of different elements who came together as a reaction to the earlier rule. There are contradictory government tendencies, with the ministers and party leaders talking in different ways and advocating differing policies. The Indian National Congress, which was the ruling party of the Centre and most of the States has been thrown out at the Centre and all the northern States and seems to be going through a very difficult period having been split into two. New polarisations are likely to occur.

5.5. There are strong leftist tendencies. This is particularly true among the young and is seen even in the Church. In the recent elections in Tripura, the Communist Party of India (Marxist) has won handsomely; the Ministry in the State of West Bengal is also formed of Marxists and their allies. There are very few among the extreme right.

5.6. With the attainment of freedom in 1947, there was a great degree of individual freedom; certain fundamental rights were written into the Constitution and were respected. But gradually, an erosion set in and with the declaration of emergency, the individual's freedom was curtailed and many things like compulsory sterilisation were foisted on the people. The Catholic colleges remained mute spectators in this drama, even though Catholics in general were against such action. Our colleges, though aware of such overt or covert curtailment of freedom failed to react and raise the consciousness of their faculty and students and also of the people to protest against such abuse of

authority. India is the greatest democracy in the world and the colleges have a role to play in the training of the future citizens of the country in preserving that democracy.

6. Background of intellectual currents : There is an intellectual revival after a long period of stagnation under the foreign rule. Materialistic, Marxian ideologies have great appeal, especially among the younger intellectuals. At the same time, the appeal of prayer, transcendental meditation, yoga, etc. is quite significant. The intellectual blossoming after independence got a slight set-back during the short period of Emergency. After the Emergency, there is among intellectuals considerable amount of soul-searching on the role played by them and lack of independence displayed by many of them. Even those who thought differently did not dare to speak out. Now, there is a release phenomenon, with these intellectuals lashing out against the doings of that short period. There is a great belief in Science and Technology in being able to solve the economic problems of the country, but at the same time the people want a non-exploiting, just equitable society. The result of these opposing factors is a spiritual restlessness among the intellectuals to find a solution. (8)

7.1. Religion : India has a large number of religions. Hindus form the large majority; the next largest group is Muslims. Other major segments are Christians, Buddhists, Jains, Sikhs and Parsees; Indian secularism is tolerant of all faiths; people can practise and follow any religion. The right to propagate their religion is provided for in the Constitution but there are people who object to this, and such people have become more vocal now. According to them "the State may allow the freedom of religious practices but it cannot allow its propagation". (8) The religious and philosophical leaders have championed the thought "Sarva Dharma Sama Bhava" (all religions to be considered equal). Indians respect religions and many of the intellectuals believe along with Dr. RADHAKRISHNAN, late President of India "A study of other religions is essential for the understanding of one's own and is a valuable constituent of one's general culture. (9)

7.2. Among the scientists and intellectuals there are some who profess agnosticism and atheism; there is trust in the power of science and technology to solve all problems. Their number is small and the large majority are believers. Even among those scientists who do not have

much faith in religion, there are many who go through religious rituals at home and in their daily practices.

7.3. A certain amount of religious revival is noticed recently among the people. This is seen even among the young. This is true for all religions but one noticeable feature is that there is an increasing devotion to personalities like SAI BABA and AUROBINDO.

7.4. Most Indians, whatever be their religion, have sincere admiration and respect for the person of Christ and for His Message. This does not extend very much among the non-Christians to the Church and to the Christian community; this is similar to the usually repeated statement, "Young people today say 'yes' to the Gospel and to Jesus Christ and 'No' to the Church." However, there is no large scale hostility to Christianity. This is remarkable since, for the span of the British rule, Christianity was identified by many with the ruling British. There is a genuine interest in Christianity among many intellectuals.

7.5. There is an increasing interest in other religions among Christians. This is fostered and nourished by many religious and other bodies. The All-India Seminar at Bangalore in 1969 declared : "We wish to be in contact and communion with the other religions of our country, which we value for their great contribution to the spiritual treasure of mankind." The C.B.C.I. Commission on Dialogue with other Religions has done considerable work in understanding other faiths and making leaders of other religions understand Christianity better. This is in the spirit of the address of Pope PAUL, speaking to the representatives of various religions in Bombay in December 1964 : "We must meet as pilgrims who set out to find God, not in buildings of stone but in human hearts."

7.6. There is a great trend for all Christians to come together, understanding one another. The ecumenical movement is fairly strong in India, at present.

7.7. Among Catholics, there is a certain amount of minority complex, with a feeling of insecurity. This is probably justified, to some extent, because of a tendency for some Hindus to ask for the removal of the minority rights safeguards in the Constitution. Realising the need for creating in the minds of minorities a sense of security, the Government of India has recently established a minorities commission to look into all aspects of the minorities question. While there is need for the protection of the genuine interests of the minorites, there is readiness

in some circles to see discrimination everywhere and an unwillingness sometimes to mix freely and collaborate wholeheartedly with others. The majority community must create the necessary confidence in the minorities that their rights are as sacred as those of any other and the minorities must make the efforts to come into the mainstream at the earliest.

8.1. Role of Catholic colleges : The Catholic colleges, as any other College or University, have to respond by research and study. The affiliated colleges, whether Governmental or private, have not been playing their part in the promotion of knowledge and expanding its frontiers. As the large majority of the students of higher education are in these affiliated colleges, most of the teaching and learning takes place in these institutions and hence, if learning is to improve, these institutions must improve. The Catholic colleges should become pace-setters in this regard and can do so by exchanges between the Colleges themselves and with other institutions in the area and elsewhere. There is urgent need for in-depth study into all the trends and factors existing in the Indian society, such as relationship of Christianity with other religions, individual rights and the good of the community, the meaning of development and the correct type and form of development for India, population dynamics and ecology, and poverty. The Christian colleges have not played any significant role in the study of most of these problems; our colleges in general have gone for excellence in academic performance at examinations and much less for social concern and relevance. To give an example, there have been numerous studies on poverty (the most pressing problem) in the country in recent years; very few of them were the works of Christians. Our colleges should constantly be involved in the search for new models of development, with opportunities for all to share and possibly for the weaker sections to get a larger share, bridging the gaps between the haves and have-nots.

8.2. In these developmental programmes, the Catholic colleges should maintain a comprehensive approach, with equal emphasis on cultural and spiritual values as is given for technology and industrial progress. This should be easier in India than in many of the technologically advanced nations, because of the natural tendency for Indians to rate the spiritual values higher than the materialistic achievements.

8.3. Christian colleges in India must also get their staff and students involved in actual social action in order to produce agent of social change; a number of colleges have already started such programmes but the efforts have not been adequate.

8.4. In carrying out research in the College or field, the Catholic colleges have to remember that India has a wideopen human culture (not a 'Christian' culture) in which all religious groups make their contributions and where the number of Christians is small, constituting less than 3%. In these programmes, the additional input of the Christian colleges will be the Christian vision of man and the world, leading to the concept of human brotherhood and the idea of service to the fellowmen.

8.5. As institutions of higher learning, the Catholic Universities have to provide the Church and the Society with the intellectual infrastructure for social awareness, and action arising out of such awareness in tackling such problems as illiteracy, poverty, disease and injustices in the distribution of wealth. The Catholic colleges must alert the Church and Society of the dangers of oppression in international relations, directly and indirectly through economic and other means.

8.6. Leftism and Marxism : There is often a tendency among the Catholic colleges to suppress or play down these views. Students and faculty must be exposed to these views and the Catholic colleges should engage in dialogue with these leftists at the professional level, just as they should have dialogues with people advocating capitalism or free market economy. It is important to delink true Christian principles from the economic theories, whatever their colour may be.

8.7. Science and Technology : India ranks today seventh or eighth in the generation of scientific knowledge. (10) This has been as a result of the importance given to science in successive Plans. The same cannot be said of technology where India lags behind very much. The Catholic colleges must actively encourage science and technology as they are excellent in themselves and in promoting material development, so sorely needed today in India. At the same time, care must be taken to inculcate a broad humanism and spiritual and moral values. The Gandhian approach to development was against large-scale industries and use of highly sophisticated technology, replacing man with machines, Sardar PANIKKAR once quipped "Engineers in India will be the neo-brahmins." Catholic colleges must remove the

naive trust that science and technology will solve all problems. A conscious effort must be made to show that there are numerous human problems whose solutions require other approaches. Even where science and technology can help in the solution of immediate problems, they must be applied with ethical considerations, so as to avoid getting into greater difficulties later on.

8.8. Religious revival : In every Catholic college, there must be a strong department of religious studies. This department should be fully cognisant of the needs of other religions and foster true pluralism; it should foster the idea that every religion has something special in it that merits respectful study. Study of religions cannot be just an intellectual exercise; it is much more personal and hence there should be an effort to strengthen one's faith, through the religious department.

8.9. Non-formal education : Catholic colleges have followed, almost completely, the traditional formal methods of teaching and learning. It is time that our colleges came out more and more with non-formal education in an effort to meet the real needs of people, instead of merely being involved in turning out year after year more and more degree-holders, of whom, there is already a great surplus in the country.

8.10. Study of Culture : Accepting the existence of various cultures, values systems, religions, etc., the Catholic colleges should promote a critical study and evaluation of all these systems and the intellectual and social trends. The Catholic colleges could become a centre for cultural enrichment and for advancement of the national and regional culture. Special studies should be taken up in such areas as Kerala, Goa and Pondicherry because of the different heritages and interface of the indigenous systems with western cultures. Kerala got introduced to Christianity from the very beginning. It is a social cauldron with the influences from Hindus, Moslems, Arabs, Jews and Christians from very early times and continued even now. Goa is a mosaic blend of East and West, retaining the characteristic of both, as a result of the Portuguese occupation. Even now, when the caste system is going off among the Hindus throughout the country, caste consciousness is fairly strong among the Christian converts in Goa and these converts, most of whom belonged to the high castes, retained intact the caste structure and are unwilling to part with their former privileges. (11) Pondicherry was occupied by the French, and has a strong international influence.

8.11. Study of Arts: In the pluralistic culture of India, it is necessary for Catholic colleges to promote the fine arts of India and particularly the local arts. There is a rich variety of dance, drama and music, the forms of which vary from region to region. A study of the form, meaning and expression of these fine arts would be useful to understand the cultural heritage. This is an often neglected aspect in our colleges, with the preoccupation for securing a good degree and job-oriented approach.

8.12. Indian languages : At present there is a certain identification in the public mind between education in a Christian college and education through the medium of English. Not only is the language of instruction English but also the content is mainly western so that the whole education is "western" and therefore associated in the minds of most people as "foreign". It will be difficult to change this view unless conscious efforts are made to break this link. It would mean that some at least of the Catholic colleges should deliberately choose to have instruction through regional languages. Teaching and learning through the regional language will also help to disseminate the newer knowledge among all the people more quickly and avoid creating gaps between different sections of people. "The use of the English language also had the effect of restricting the new knowledge to the elite and this, apart from the cultural and ideological barriers it created between the elite and the masses, made the task of dissemination of scientific knowledge among the latter, extremely difficult." The Government of India has now come, in an increasingly greater degree, to the use of Hindi. Making the use of Hindi compulsory is bad, but Catholic colleges, if they are not to be isolated, must use the national and regional language to a greater extent.

8.13. Our neighbours : India finds itself cut-off from the neighbouring countries with whom India had strong cultural links for ages. "Indian culture with its mysticism... has been a potent influence in the world for over four thousand years. Indonesia and Indo-China, Malaya and Thailand, Burma and Ceylon, China and Japan to some degree are witnesses to the spirit of India." (12) If we look at the Indian newspapers, we find a lot more of news and views about U.S.A. and U.K. than about the neighbouring countries of Burma, Sri Lanka or Bangladesh. This is a block to regional co-operation and has to be remedied. The Catholic colleges should foster studies of the neighbouring countries and have exchange of students and staff with colleges in those countries. Frequent visits so as to facilitate interchange of ideas and views should be promoted.

8.14. Special areas : There is one Catholic Medical College in the country, established at great cost, by the Catholic Bishops' Conference of India and supported by many agencies. Though this institution is young and only one of the 106 medical colleges in the country, it has already made its mark for excellence and, more recently for social concern, with a rural orientation in its training programmes. Greater use must be made of this institution such that problems like population growth, family welfare, human rights, medico-moral issues, etc. can be tackled better. Luckily there are in the same city, a number of Catholic Arts and Science Colleges and Institutes of Theology, as also the National Catholic Centre. Collaboration between these institutions could certainly produce marked results particularly in tackling problems where interfaces are present with other religions and views.

8.15. Values to promote : Our colleges have a role to play in promoting justice, equality, integrity and concern for the poor. These are values for any college but in a greater measure for Catholic colleges. One important area would be creation of a genuine international outlook, combined with true love of the country. The Catholic colleges in the country should get the help of Catholic institutions elsewhere, providing forums for cultivation of international fellowship. Mankind's interdependence is growing rapidly and inexorably. There are limited sources of energy and raw materials. There is a great need for more tolerance and understanding across cultural and racial lines. Building a world community is becoming a pressing necessity. Our colleges should develop in their students the capacity of a global perspective.

8.16. Catholic colleges must consider values in sanctity of life, human rights, sex-marriage relationships, etc. as these are areas of conflict today and it has become necessary to rethink and evolve or reemphasise the right kind of values.

8.17. Pluralism in the College : Truth has been manifested in various ways in different parts of the world at different times and every culture has manifested elements of truth. There are positive values in every culture and this perception can lead to concrete acceptance. Our colleges should demonstrate pluralism in our institutions, which will be in the recruitment of the faculty and in the admission of students. There should always be people professing other religions among both staff and students. Recruitment of staff should be based on their subscribing to the ideals and objectives of the institution and on competence and not merely on the accident of birth. Once staff

and students are taken, the atmosphere within the institution should be such that the staff and students belonging to other religions or cultures or rites feel free to mingle with the people who run the institution.

8.18. Theological Institutes : We have a number of theological institutions in the country, who have been doing a good job as far as training of the religious is considered. But their impact on the Catholic public or the intellectuals in the country has not been much. There are many areas where these institutions can influence a great deal. We have understood Christ as understood and realised in the European culture, through the medium of the Church there. Jewish culture was one in which He expressed Himself in the beginning. Roman culture was another in which He expressed Himself through the Church in Rome; similarly in the Hellenistic culture in the Greek Church and in the Antiochean culture in the Church of Antioch. There is need for exploring new dimensions in the understanding of Christ through the Indian culture. The theological institutions should help in this endeavour.

9.1. Common denominators : In working with other institutions, Catholic colleges should be as broadly ecumenical as possible, avoiding narrow communalism. There is need for co-operation with all the colleges in the region and association with other institutions interested in high ideals in their educational work. Free exchange of teachers between colleges should be worked out. Seminars with faculty members and students drawn from different colleges should become a frequent occurrence. When our colleges have dialogues with other institutions, it is important that the use of words should be well-chosen as different people give different meanings and misunderstandings can occur. Teachers in our colleges should be encouraged to join professional teacher associations; this includes priests and religious sisters who can influence these associations for the betterment of the society and not merely for improving the materialistic position of themselves and their colleagues.

9.2. On the international plane, there should be free and active co-operation in research and study between the Catholic colleges in India and Catholic and non-Catholic institutions abroad, on such great human problems as social justice, development, ecology, population growth, etc. as also understanding the cultural differences and yet the oneness of the human family.

10. Concret projects

(1) The Catholic colleges in India have an association among themselves - the Xavier Board of Higher Education. Through this Association, our colleges should launch projects on programmes such as Religious Instruction, Social Aspects of development, education for growth etc., involving all the faculties. We should collaborate with project of the Catholic Bishops' Conference of India in their efforts for the promotion of development and justice and for bringing the Christian message to the people around.

(2) The Catholic colleges are also members of the All-India Association of Christian Higher Education. Through this, there is an ecumenical approach, with other Christian colleges; programmes of relevance can be taken up with them, such as faculty improvement, social action, International Year of the Child, etc.

(3) Our colleges should collaborate with other private and Governmental colleges to provide a concerted effort to help in education being made available to all and particularly to the disadvantaged sections, such as Harijans and Girijans. We should participate actively in Government projects for development and in the national service schemes including relief work.

(4) It should be possible to set up centres for the study of the national and regional languages on a co-operative basis between the Catholic colleges and other institutions in the area.

(5) The Catholic arts, science and medical colleges should collaborate with the faculties of theology to conduct research and study into common moral and ethical problems. Such co-operation is especially possible, where there are theological colleges nearby.

(6) Education was formerly thought to be for the few; now it is acknowledged that even higher education should be open to all those who can benefit from it. This can be achieved to some extent by the colleges in India making extension work an essential element in their programmes. The type and nature of extension work will depend on the situation.

(7) Illiteracy is rampant in India. Each of our colleges should take up non-formal, functional literacy programmes. If each of the 123 colleges can take up literacy programmes for 1000 persons a year, then we can have 615.000 persons made literate in the course of 5 years. This should not be a difficult task.

(8) Every Catholic college must make efforts (through a department or informal get-togethers) to promote a sense of fellow-feeling for those who live in different circumstances, with differing values and life-styles. This would help in better international understanding and also enlarging human experience.

(9) With a rich pluralistic milieu, with its advantages and also problems, India should be able to contribute to the solutions of problems which may come up in other parts as a result of cultural interactions. Research into the problems and their solutions could be helped by participation by Indians and also by exchange of scholars between India and other countries. The Indian mysticism can help in the urgently needed growth of spirituality and prayer, promoting peace, in the turbulent present-day world.

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THE CATHOLIC UNIVERSITY
AS AN INSTRUMENT OF CULTURAL PLURALISM
TO THE SERVICE OF CHURCH AND SOCIETY

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I. DEFINITION, formal and practical

1. - Culture : the entire ensemble of forms in which a social totality, historically situated, expresses itself, a sort of medium which delineates a framework of life which is relatively restricting to its members and which offers them a network of possibilities. This cultural "a priori" of any specific society, far from being inert, is in a perpetual state of change. And our own era is marked by rapid cultural changes, in which the basic determining factor, the paradigm of rationality, is in constant interaction with the other components, or sub-systems of the group totality : politics (mechanisms of power), economics (mechanisms of the production and distribution of goods), and the system of objective and mental accessories which constitute their concrete supports.

In the cultural sub-system, we may usefully single out :

- values : matters in the realm of the ideal, possible to thematise, which provide the basic orientations of individual and collective action and which are the ultimate regulating factors which lay down norms and give them their validity.

- norms : prescriptive (and not descriptive) models of the manner in which actions, behaviour and conduct should be structured. Appertaining to the legitimate and the valid, the obligatory even, they have not a determining but a soliciting action, based on the values from which they draw their strength and which they are responsible for translating into concrete action.

- systems of representation : cognitive systems through which the members of a society interpret the world, their existence, and their interactions. Science, an attempt at constituting a purely rational form of interpretative knowledge, does not achieve total rationality, for it is affected by factors of an ideological nature or by beliefs.

- the arts : various abilities or practices which presuppose a technical mastery not entirely reducible to a simple matter of learning, and which extend the systems of representation into the practical fields in which they are put into effect.

- expressive systems : cover the whole field of aesthetic manifestations, which carry with them an immanent meaning, ideal in essence, inseparable, properly speaking, from its vehicle of expression.

- symbolic systems : sets of objects, rites, ways or behaviour, institutions, able to graft into their primary, immediately obvious meaning, a second meaning concerning norms, values or representations.

Values, the most important component of culture, are mediatised by the other components, which results in constant interaction with the other sub-systems of the social totality in which pluralism appears.

2. - Pluralism : internal diversity (not necessarily contradiction but at the very least irreducibility) of the system of values.

A propos the same circumstances, the same problems, values which cannot be made to conform with each other are invoked by the various disputants.

A society could not function, however, unless its members had at least some values in common. In modern societies, the values of rationality, which are the basis of scientific research and of technological work, are practically shared by all. The diversity of values stands out when existential problems arise (the meaning of life, etc.).

Institutional pluralism expresses this diversity of existential values, at the level of organizations in which social functions and collective projects are embodied. Thus, scholastic pluralism reflects the profound divergences of opinion on the values which govern the concept of education.

But an intra-institutional pluralism is becoming increasingly apparent. Within institutions inspired by specific values, a diminution of homogeneity, due to penetration by foreign values, is making its appearance. The mechanisms of osmosis are apparent : looser admission requirements and members of the institution less impervious to external values.

3. - Service of the Church : active participation within the sphere of its responsibilities as the People of God, in the work of bringing about the reign of God proclaimed by Jesus Christ. This service can take the form of a response to an explicit appeal from the Church's authorized representatives or local communities, but it can also take the form of an original initiative which, by its specific contribution, opens up new paths and bears witness in hitherto unexplored directions. Thus, The Catholic Universities are carrying out the tasks expressly required of them. But their specific resources make them participate to the general effort of the mind. Whence their potential service to the Church, helping it better to understand the world to which it is proclaiming the Gospel, to detect new problems, and thus to implant its practical activities more effectively therein, to continue the work of the Redeemer.

4. - Service of society : responses to solicitations and steps to be taken in the sphere of scientific teaching and research, and to the important repercussions on the systems of representation and abilities, and on values themselves. Reflecting a specific society as it does, the Catholic University also has an influence on its cultural future, its normative orientations, its ethical quality. Whence the considerable responsibility it carries for the future of the world, through its ability to contribute to laying down the overall orientations for the future, its positive and original influence on the system of values. Away and beyond the services it is called on to render at the instrumental level, the Catholic University's decisive influence is exercised at the basic level of society's ethics.

II. ANALYSIS OF THE SITUATION IN EUROPE

1. Although Europe is developing towards unity, its present situation is fragmented in the extreme. Some countries have been almost wholly Catholic for centuries, others have been Protestant, others are torn between these two poles, some are pluralist to a much greater extent, all are in a state of rapid change, with a rising tide of unbelief.

2. Every country is marked by a deterioration of traditional values and the increasing lack of a consensus of opinion on them. The result is a very strong pressure wave which is making pluralism swing towards relativism and scepticism, and even a total disinterest in fundamental questions : the meaning of life, the search for truth, religious convictions. Sometimes an excessive interest in metaphysical questions outside the Churches goes *pari passu* with a spiritual emptiness within the Churches. The basic Church/World relationship finds itself obscured thereby. And the unitary institutional relationship is becoming fragmented, embodying itself in opposing groups. Industrial civilization and population changes have broken down the traditional ghettos and pulverised the last remaining homogeneous cultures. The masses, secularized and freed from the tutelage of the Churches, submit to worldly impulses. And the elite waver in their certitudes. The cultural worlds are splitting asunder and cracks are apparent in even the most solidly established Churches, in their most powerful institutions.

3. The pluralism traditional to socio-political and religious divisions marked by institutional networks of social and educational services, is expressed in various ways according to different countries. The antagonism between socialists, radicals and liberals is increased by the appearance of extras and ultras. The Christian personalist concept is embodied moreover in groups with contrasting political orientations. The appearance of Marxism has aroused new and violent antagonisms and intolerance is practised more widely than dialogue.

4. The institutional structures in which the traditional form of pluralism was embodied are being shaken by an internal heterogeneity, and a disaffection vis-à-vis the organizing principles and the orientation values. Socio-political attitudes are becoming more pragmatic, social milieux more permeable, and more or less accidental regroupings come about over and above the traditional divisions

between political parties and social classes, like religious groups.

5. A new way of apprehending values and of putting them into practice, on the part of young people, is accompanied by criticism of traditional values and assertion of their own values. Personal feelings, spontaneous convictions, are asserted by means of hitherto unheard of behaviour (anti-authority, non-violence, search for authenticity beyond the non-compliance with watchwords and dogmas, unofficial strikes, etc.). This pluralism of concrete actions comes into being as a reaction against authoritarian societies and is based on the utopia of selfgovernment, the dream of participation, the rejection of institutions... Tensions are being created between the values of rationality and those of autonomy and are expressed in demands for personal autonomy in face of socio-political and ethical restrictions and those imposed by society and the Churches...

A new style of social life is making its appearance, marked by a greater sharing of power and a greater decentralization of decision-making, together with a concern for improvement in the integration of the individual, and a remodelling of the institutions which must take into account these aspirations, which have no place in the plans of a sophisticated technology.

Private initiatives and local particularisms temper the anonymity of the crowd, by providing proper spheres of responsibility and individual self-assertion. Thus, to the pluralism of global views on existence, is added that of individual and social ways of life.

The major discussions on ethical values (abortion, euthanasia) are being carried on a more autonomous plans, less dependent than formerly on traditional systems.

III. THE ROLE OF THE CATHOLIC UNIVERSITY IN THIS PLURALIST MILIEU

1. Institutional reflection of traditional pluralism as it is, the Catholic University is itself pervaded by the currents of this new form of pluralism. The perturbation of the unitary system of values has shaken its foundations, for this is coupled with the Church's own internal tensions. It has a duty, therefore, to face up to a veritable challenge to transform this formidable threat of disintegration into a new opportunity for its future. The combined effect

of the two-fold cultural and Church crisis is inducing it to redefine itself, at a time when its members are putting forward opposing views on understanding and living the Christian Faith, the vocation of the Church and the Catholic University's own vocation today, after Vatican II.

2. With its own specific resources, the Catholic University is taking on a two-fold specific and irreplaceable task : understanding the significance of the cultural crisis to its very depths, and setting an example in its own activities of a new way of taking on the life of the Church, capable of absorbing diversity without undermining unity, in a living testimony to charity. Assuming also the positive significance of the cultural crisis, and setting an example, in the way it is run, of the way in which harmony can be brought about between the values of organization and those of autonomy... The concrete affirmation of individual creativity, not in a fragmentating spontaneity but in a fruitful conjunction, would provide a valuable model for both societies, civil and Church, in constant and profitable interaction. The Catholic University should become once again the source of inspiration for ordinary life, orientated towards open-minded and dynamic societies, freely taking on the fundamental values of life, which requires both a more searching doctrinal appraisal and the taking of concrete initiatives, the question being at one and the same time both a theological one and a practical one.

3. The promotion of Christian values within a disorientated society requires a difficult and exacting dialogue, both within its own component parts and with the different, even opposing, currents of thought outside. Between intolerance and false irenism, true ecumenism demands strictness of thought and warmth of personal approach, firm judgement on systems, fair-minded assessment of people. Between a Marxism which fascinates many with the reading "grids" it puts forward as scientific, and a practical materialism in which the majority are ensnared, it is not enough to re-affirm the values of classic humanism which appear to younger people to have no connection with reality.

4. The pluralism which must be promoted is not an abstract ideology, but a concrete commitment. In socialist countries, the very existence of a Catholic University immediately constitutes a causative factor of true pluralism. The best insights of the human sciences enable the existence of an original form of personalism to be affirmed, an

anthropology marked by a transcendent dimension. Bringing out its substructures, formulating its values, criticising its methods, participating in the major socio-economic debates, searching for pedagogic creativity, these are all positive assertions which make their specific contribution to the construction of an authentically pluralist society, in which knowledge does not hold aloof from love but is an active interpretation of it. True university dialogue is pluridisciplinary. It cannot confine itself to a purely phenomenological description, but should culminate in an exacting hermeneutical confrontation.

IV. LEVELS OF EXPRESSION AND PRIORITIES

1. In the case of institutional expression, the Catholic Universities have to face a two-fold problem. The first is that of admitting members, professors and students who are non-believers. The second is that of taking on, in its internal make-up, ecclesial diversity : authentic and non-disruptive, in an atmosphere of true evangelic freedom.

2. As priority action, a primary task should be that of closely linking the theological sciences, the philosophic disciplines and the human sciences in an interdisciplinary approach to pluralism, based on a proper concept of the individual and the communal. A searching epistemological reflexion and an exacting dialogue with the scientific disciplines, should provide material for a code of ethics for which the need is being increasingly felt in so many new areas of biology and medicine, abortion, experiments, euthanasia... energy, applied science, technology... town planning and industry...

V. SEARCH FOR A COMMON DENOMINATOR

1. Co-ordination of a precise nature is necessary in order to arrive at some convergence of ideas, in this considerable work of dealing with the problem of pluralism to its very depths. There can be no co-operation and sharing of work except on the basis of general orientations accepted by common accord, an evaluation which requires study and reflexion but also a consensus of opinion : the idea that there may well be, in the pluralism of the present time, some hopeful signs whose promise we must turn into reality, and of which we must learn to make constructive use.

2. In order to do this, each university must be deeply rooted in its concrete milieu, with the strength of its living tradition, and be able to deepen its own convictions, in a milieu which is often indifferent and sometimes hostile.

3. It must also provide spheres of freedom within itself, both for research and for action. On these terms, it could constitute a central pivot for the various debates between the Faith, culture and science : seminars, lectures, articles, writings, combining debates on topical subjects with fundamental questionings, on the substructures of morals, the social sciences, pedagogy vis-à-vis the transmission of secular knowledge and of the Christian Faith.

V. DEFINITION OF CONCRETE PROJECTS TO BE LAUNCHED

1. Based on an evaluation of pluralism and of its positive potentialities, we should suggest lines of research which combine the pluridisciplinary expertise and resources of the different universities.

2. The process can take various forms : either based on a specific university, with which others collaborate, or suggesting straightaway a complex project in which several participate, or carrying out parallel research in several universities.

3. This latter approach has the merit of being more realistic than the second and more productive than the first. It would produce provisional results, the collation of which would be very enlightening and which would be of a kind to provide topics for future projects formulated on this basis and diversified.

4. Nothing will materialise, in any case, unless a topic is proposed. The International Federation of Catholic Universities, could, without directly organizing the initial research, stimulate it and approach a certain university, a certain department, a certain research team, providing a minimum of co-ordination between the research units willing to undertake this work.

5. Given this stimulus, the Catholic Universities would prove themselves throughout the world to be a specific international community, capable of mediatizing the pluralisms between Catholics and of establishing true intercultural collaboration, in the service of the Church and of Society. Is not this the challenge and the opportunity which the twelfth General Assembly of the I.F.C.U. at Porto Alegre must accept?

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(Summary of the study groups' findings)

After hearing the summaries presented by the representatives of the various regions and by the President of the IFCU, members of the General Assembly divided into working groups. These latter were in themselves a living illustration of the theme which the Assembly had met to examine. In each workshop, participants from very different, very far-flung countries, and those whose own specific problems could not be more different from each other, met together. In making up these groups, the language problem had to be taken into account, for obvious practical reasons. However, these linguistic "constraints" were never an obstacle to communication between the participants.

As usual, the first theme the working groups were asked to discuss was the one chosen for the XIIth General Assembly: "The Catholic university, as an instrument of cultural pluralism." Out of concern for its own future, however, the IFCU also asked the working groups to reflect on the IFCU's future prospects. We shall be reporting here on the discussions of groups which tackled both these questions. There will obviously be no question here of reporting in detail what was said in the different groups. We have noticed, however, in trying to summarize the reports left us by the secretaries of the various workshops, that the majority of the basic questions they raised had been tackled by the workshops, particularly where the first theme was concerned.

Despite their great diversity, the approaches turned out to be amazingly complementary, which was to some extent a help in composing the summary.

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As will be seen from this report, the various universities have very largely the same views on the subject of pluralism. We shall try to give some idea of the import, significance and limits of this pluralism.

A. Keeping faith with the idea of a university

The members of the Assembly were practically in unanimous agreement on the basic characteristics of a university. The fact that it is Catholic should not mean that a university is any the less characterised by three main functions. The function of teaching, of imparting knowledge. But this imparting of knowledge must also be accompanied by the training of the critical faculties. By this is meant that the university is not simply a place where supposedly "unquestionable" and definitive knowledge is communicated; but that it ought also to be the place where the student is initiated into an intellectual approach allowing him to question his knowledge and thereby to open up a new dimension in the search for Truth. It is for this reason that the university ought also to be the paramount seat of original academic research. The student is thus first of all a witness of the active research being carried out by professors and research workers. He, in his turn, is initiated little by little into the particular methods of the different sectors of academic research. In short, the university offers the student an academic training which is inseparable from a certain moral training by reason of the fact that all research work is rigorous and demands a great deal of integrity.

⁺ This summary was written by Michel SCHOOTYANS and revised by Father Urbano VALERO AGUNDEZ and by Father William J. SULLIVAN.

In the teaching and research work it carries out, the university is not, however, shut in upon itself. The training it gives to its students is directed at the entire human community of which it forms a part. It is one of the special places where society examines itself, remaining true to its history and in the light of its cultural identity. It is also the place where, making allowance for the restrictions imposed by particular circumstances, socio-cultural changes of greater or lesser importance are thought up. In this respect, the university is orientated entirely towards building the future. Thus the university appears as an important agent of socio-cultural promotion. It is not an aim and end in itself : everything it does has ultimately one and the same aim in view : to improve the living conditions and quality of life of every person who forms part of the empirical milieu in which it finds itself situated.

Thus the idea of a university already connotes that of cultural pluralism; pluralism which is to be seen in the multiplicity of solid implantations. There can be no question of envisaging one standard model for the university : each university must be attentive to the milieu within which it is implanted and which it wishes to reach; different socio-cultural milieux lead themselves to different interpretations, different projects.

It follows that it is essential to the university's vitality that it should encourage the confrontation of the different interpretations and projects described.

The university is itself a place characterised by the plurality of pluralisms. In actual fact, the pluralism of the university is not connected simply with cultural diversity. It is due also to religious pluralism, whether one thinks in terms of the multiplicity of religions or the diversity of trends within any one religion. It is also connected with the diversity of political responses and opinions. It results equally from the diversity of interpretations of the economic circumstances of a country or a region. Pluralism is the rule, even, in what would appear to be the most strictly "scientific" sectors. Whether in medicine, science or applied science, pluralism everywhere indicates a university's intellectual health. The academic approach, whatever it may be, has no connection with dogmatism today. It is full of life and takes place by means of dialogue and confrontation.

This dialogue and confrontation do not take place simply within each research unit. The modern university practices interdisciplinarity on a wide scale, and this is one of the

most innovatory ways of expressing the pluralism which it wishes to foster.

It goes without saying that in order to carry out the complex mission assigned to it, the university needs to enjoy very special working conditions; it needs to have a large degree of freedom in its choice of research work since it is not concerned with profit nor subject to the demands of profitability. It should also have a large degree of autonomy in working out its academic policy. This implies that as far as possible the university should jealously safeguard its independence vis-à-vis various pressures from political, economic and even military circles, amongst others. Because it is an agent of social change, the university should always be vigilant with regard to external forces which might interfere with its work.

B. The university's Catholic character

The participants in the working groups recognised the need for the Catholic university to be at the service of the local Christian communities. And this obligation results from the circumstances of the different Catholic universities. The need for this service is particularly urgent in areas where the Catholic university finds itself implanted within a non-Christian context. This is the case in Asia, and in India in particular. In such a situation, it is for the Catholic university to stress the values of the local culture. The Catholic university could in fact be considered as a possible destroyer of this culture, were it not, on the contrary, to be careful to promote it. It is a fact that the Catholic university has often been, in actual fact and more or less all over the world, a powerful propagator of Western culture. On this score, the Catholic university has helped many human communities to "free themselves" from the sometimes crippling influence of certain ancient local traditions. The Catholic universities have an important role to play here: by respecting and even drawing attention to the good elements in these cultures, the Catholic universities can make a very effective contribution to countering the decline of certain very unique cultures which are in danger of being stifled under the influence of cultural elements coming from elsewhere. In no case, therefore, can the Catholic universities turn themselves into agents of some form of cultural alienation. They must help to view these particular situations and cultures with a truly Christian eye. They must also help to translate the Christian message into terms accessible to people connected with the most diverse traditions.

In so doing, the Catholic universities will be helping to bring out the truly universal character of the Church, in which unity cannot be thought of in terms of standardisation, but on the contrary in terms of differences within the unity of one and the same living body.

It transpired from the discussion in most groups that relations between the episcopacy and the Catholic university needed to be examined. It is known that in more than one case distrustful relations exist between the episcopacy and the Catholic university. Such more or less open conflict should be avoided at all costs. One of the most effective ways of remedying this, and above all of averting it, consists of the Catholic university's offering the bishops expert help in sectors in which the bishops have a right to expect active collaboration from Christian research workers. The problems facing the bishops more or less all over the world today are so complex that it may be considered part of the Catholic universities' duty to act as "assessors" vis-à-vis the bishops. This work can only be carried out effectively for the benefit of all the People of God if prejudices are done away with and a climate of confidence is solidly established.

It is for this reason that several members of working groups recommended that better communications should be set up between the bishops and the Catholic universities. In many cases, for example, an official committee consisting of bishops and university rectors might be envisaged. Such an organisation already exists in the United States. One of the main tasks of today's Catholic universities should consist of providing the bishops with scientific studies on those problems which in all probability will arise in the relatively near future and which will involve a challenge to the Church.

We must therefore develop both in the Catholic universities and in the episcopacy an awareness of the increasingly close relationship which needs to be established between the business of government in the universal Church and the local Church on the one hand, and the business of research on the other. As is well-known, this relationship is already a very close one in secular society. The desire to see this come about was expressed by representatives from every continent. The representatives of the Catholic universities in Latin America gave a theological basis to this aspiration when they said that the Catholic university cannot remain on the fringe of the evangelising mission with which the entire Church is endowed.

The spirit which characterises the relations between the the bishops and the Catholic universities should all the more characterise the relations between the latter and the Sacred Congregation for Catholic Education in Rome. It was felt that an improvement in the communication of information was desirable at this level also. Certain mutual antipathies must be done away with as soon as possible, as a result of which a new style of relations might emerge, leading to more profitable collaboration.

As has been seen, the Catholic universities sometimes have difficulty in finding their rightful place vis-à-vis the local institutional Church. None of them, however, disputes the fact that it works within a Church context. This expression is, however, understood in somewhat different ways according to particular circumstances. Some give the expression a very flexible and wide meaning, ultimately lacking any legal import. Church context, yes; ecclesiastical, no. When, therefore, one says that the Catholic universities work within a Church context, this expression may simply mean a reference to a Christian atmosphere, But it may also mean that the Catholic universities are taking responsibility for part of the general task and global mission of the Church. It may mean, finally, that the Catholic universities have a living relationship with the Church and are deeply rooted in its Tradition.

From this, it goes without saying that relations with the bishops are seen in different lights according to the meaning given to the expression "Church context". Thus in this respect, the Catholic universities are demonstrating a fairly extensive pluralism, arising from the various ways in which they see their relations with the institutional Church.

Needless to say, this pluralism is accompanied by that of the theological, philosophical and moral attitudes we find in the Church today. The wide spectrum of these attitudes has a considerable effect on the Catholic universities, and it is naturally reflected in the range of concepts taught therein.

C. A limited pluralism

Despite what has been said on pluralism, many delegates to the Assembly recalled that a great deal has always been expected of the Catholic universities, particularly by parents. Christian parents expect Catholic universities to teach the attitudes held by the Church. This fidelity is seen as part of the uniqueness, the specificity, and in some way the

"ethics" proper to a Catholic university.

This way of limiting pluralism cannot, however, be considered as adequate and satisfactory. It is well known that the spectrum of attitudes held by parents themselves on matters of doctrine and morals can be very wide indeed.

However, even though it is difficult to lay down the precise limits within which the pluralism of the Catholic universities is admissible, members were at one in recognising that certain values of authentic evangelical origin are irreducible, and that it is for the Catholic universities to respect and promote them. The Catholic university may therefore legitimately demand the full and entire autonomy required by academic research.

Insofar as the Catholic university is part of the Church, this autonomy cannot, nevertheless, justify that the university institution be on the fringe in relation to the ecclesiastical institution. In the search for Truth which animates the entire Church, the Catholic university has a specific role, and the autonomy to which it may rightly lay claim is proportionate to the amount of responsibility it bears vis-à-vis the whole Christian community. In this respect, the Catholic university should always be attentive to the orientations originating from the Magisterium. The receptive attitude towards pluralism should not therefore be a threat to the central core of Catholic tradition. Some people are even of the opinion that providing protection against dispersion and fragmentation is a task incumbent on those in charge of Catholic universities, at all levels.

D. The Catholic university's function as a critic

Like universities in general, the Catholic universities are meant to act as critics vis-à-vis social structures. This mission is explained and justified by the fact that the Catholic universities are institutions implanted within an actual socio-cultural milieu. In exercising this function as a critic, the Catholic university can make a very effective contribution to social change. This, the university will do, first and foremost, in its capacity as a university, i.e. by its teaching and research work, and by training intellectuals who will, at a later date, take on social responsibilities within society.

The Catholic university will exercise its role as a critic more especially vis-à-vis the various cultures. This

is undoubtedly, as we have already suggested, a particularly delicate role, when, precisely because of the context, the Catholic university must not allow itself to appear to be a foreign voice. It cannot, however, forget that the Good News always erupts into the history of mankind and that it is the result of a wholly unprovoked initiative on the part of God, and that being such it always disturbs human security. It is therefore up to each university to define in what way and to what extent it is sharing in the "prophetic function" which the Church received from Christ. In no case can this function be conceived in uniform fashion; it will be different in milieux where there is a Christian tradition from what it is in milieux with a non-Christian tradition. In the latter case, where the dominant culture includes scarcely any moral requirements, the Catholic university might perhaps prove to be an agent giving rise to requirements of this nature. The Catholic university's function as a critic emerges as a positive factor which it would be pointless to forget or minimise. The Catholic university should in fact put forward a Christian interpretation of any specific culture. It is better equipped than any other Christian institution to submit actual situations to the scrutiny of the Gospels.

It does not follow, however, that we should think the Catholic university should become an center of operations or that positive decisions aimed at direct action in the economic and social order should emanate from it. On the academic level, indeed, it is almost always possible to think up several solutions, and this pluralism is one of the most tangible and profitable expressions of the spirit of a university.

E. Pluralism and its manifestations

Within the Catholic universities, pluralism manifests itself in certain precise ways to which the working groups paid particular attention.

1. Philosophy

This pluralism is to be found first of all in philosophical research. Attitudes here vary widely according to universities. Some think that one single philosophic system ought to be taught, and that the chosen system should constitute an organic whole, forming part of the strict Western tradition. Implicit here once again we find the theme of "eternal philosophy". Others are more in favour

of a very wide philosophic approach, giving an important place to history. Some even recommend that the Catholic universities should include in their academic staff professors propounding different philosophical systems. The problem is all the more pertinent because of the fact that Catholic universities are sometimes obliged to accept, in practice, professors who do not wholly subscribe to the aims of the institutions in which they teach.

Several delegates raised the point that it was essential to provide several philosophy courses within the Catholic institutions, so as to develop the students' critical faculties. The actual teaching ought thus to be an opportunity for the confrontation of ideas and of systems, and even, up to a point, of courses given by different professors. In general, competition between different philosophical systems is not felt to be any great threat.

Some members of the Assembly feel that the way philosophy is usually taught no longer satisfies presentday requirements. Instead of a systematic form of teaching, they recommend the detailed examination of a particular question, bringing an interdisciplinary approach to bear, if possible. Others go farther still and think that the training of the critical faculties which philosophy is meant to provide, would be forthcoming during the teaching of other disciplines, such as literature or history, for example.

2. From philosophy to sociology ?

Others go even farther. They think that in certain sociocultural contexts, the role traditionally played by philosophy could be taken over by the sociology of religion. Three reasons are advanced in support of this. Firstly, the sociology of religion enables students to understand and respect religion, and to see in it an aspiration in line with man's deepest desires. Next, the sociology of religion can pre-dispose students to an objective and sympathetic approach to all religions. This endorsement, needless to say, takes on its full significance in the context of Asia. Finally, the sociology of religion can encourage students to become involved in a practical programme, Christian in inspiration, aimed at changing society.

As envisaged here, the teaching of the sociology of religion is situated halfway between the traditional teaching of philosophy and the teaching of religion.

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3. The teaching of religion

The majority of members of working groups however considered the systematic teaching of religion to be a necessity. This teaching is essential if the theological training of students is to be on a comparable level with their academic training. It is also essential in order to avoid the tendency to an inability to differentiate and to syncretism seen in the attitude of quite a few young Christians towards religion.

In some cases, interest in Christ and the Church has decreased to such an extent that one may be forced to think up solutions to cope with these exceptional situations. Thus one may think of starting an introductory course on the Bible. Needless to say, this course would provide the necessary foundations on which a systematic theological training could be built.

It is imperative that the teaching of religion in the universities should involve the major ethical problems of our age. Amongst these are the problems of poverty, the control of technology, the new international economic order. An important place must also be given to bio-ethical problems. The Catholic universities cannot expect to have the last word concerning such complex problems. But they can at least help to state them clearly. They are all the more able to do so because many universities are able to promote interdisciplinary collaboration in approaching these problems. Theologians should not reserve for themselves the exclusive right to deal with contemporary ethical problems.

4. Bio-ethical problems

These problems concern more particularly the Catholic universities situated in the so-called "developed" regions. This is the case, for example, with euthanasia. But each of these problems is also of very direct concern to the Third World. This is the case with birth control and abortion. The latter is widely practised in certain parts of the world, particularly Japan and India. In general, all available means are used in certain Third World countries to control the birth-rate. This state of affairs naturally raises serious problems for the Catholic universities. These problems result from two complementary factors: firstly, everything to do with procreation has profound psychological repercussions in individuals and in nations; and secondly, we are seeing an extensive

acceptance of solutions not permitted by the Church.

Without pre-judging new research on these matters, the students in our universities need a sexual education commensurate with the problems of our age. This education should even provide a substantial place for discussions with the students themselves. Amongst the themes to be examined are responsible parenthood and the methods to be adopted to achieve this aim. Above all, it is essential to train the students' judgement so that they are able to discern the spiritual and moral values involved in these matters. Lastly, problems concerning the birth-rate must be dealt with in the light of the much more all-embracing problem of development.

5. The Catholic universities and development

Amongst the major problems of our times is undoubtedly that of poverty and under-development. Moreover, this is why the developing countries want to see a "new international economic order" established as soon as possible. The roots of poverty and under-development go very deep. They are the result of certain economic systems, certain political regimes, and are connected in particular with relations between the developed and the developing countries. But poverty also has philosophical, moral and religious roots. The end result is that there is no simple solution to the problems of poverty in the world.

The Catholic universities are not, and no doubt never will be, the prime mover of change and progress in society. Neither are they the leading light in the fight against poverty and under-development. It is possible for them, however, to help to bring about social and political changes within society. How should we see this specific contribution on the part of the Catholic universities ?

The Catholic universities could publicise a code of ethics inspired by the Gospels, putting the accent on the development of all men and of the whole man. They could propagate an anthropology of Christian inspiration, in which man appears as the master of his destiny. From a Christian standpoint, man could never under any circumstances be considered as the victim of an inexorable fate. As part of this anthropology, the Catholic universities could also propagate "egalitarian" ideas : in the eyes of God all men are equal in dignity. This equality in principle would be completed by emphasising the classic

doctrine whereby nobody has the right to keep a surplus for himself if others are without sufficient to live on. This world's goods have indeed been placed at the disposal of all mankind by the Creator.

The Catholic university will not, however, limit itself to reiterating the basic arguments of Christian anthropology. It could, for example, carry out a study on the question of what material living standards everyone could reasonably expect in a given socio-cultural milieu. It could also influence the country's political structures. To this end, the Catholic universities should seize every opportunity to awaken a sense of their socio-political responsibilities in students. It is well known, however, that education alone, although necessary, is not enough for the promotion of social justice. Social changes usually follow political changes. It is important, therefore to awaken in students concern for serving man in the political field.

6. Training for the professions

Certain disciplines practised by university graduates allow a fair amount of room, in practice, to non-Christian moral principles. Particular moral problems are thus faced by Catholic economists, Catholic lawyers, Catholic engineers, etc. The particular problems which all these disciplines raise for the Christian conscience could be dealt with during the teaching of these subjects, in special religious courses or during discussions with the students. In any case, the various academic disciplines ought to be criticised from within as well as from without. Particular attention should be paid to the problem of methodological weakness or of unilateralism. Thus there would be no question of reducing the approach to the problem of development to one specific economic approach. We come back again here to the problem of pluralism and interdisciplinarity.

Lastly, students must be taught a sense of risk. Any temporal involvement requires an active, creative prudence.

F. The Catholic university and its members

1. The students

Several members of the Assembly pointed out that the task of the Catholic universities today was made easier by reason of certain characteristics apparent in young people today. These latter were distinguished by their horror of hypocrisy and their thirst for justice.

A second remark was also made on several occasions. It concerned the position of women, who are still being made to feel inferior in certain socio-cultural contexts. One of the roles of the Catholic university should therefore consist of propagating a Christian view of women, as partners of men on an equal footing, in the building of the family and of society.

Finally, the Catholic universities must refute a criticism often made of them, particularly in the Third World countries. The Catholic universities are in fact often accused in these countries of promoting injustice by concerning themselves solely with the education of students from the upper strata of society. The Catholic universities must therefore find a way to open their doors to students from poor families.

2. The professors

The members of the Assembly are not all of the same mind concerning the professors teaching in Catholic universities. Two main trends can be seen. The first group stresses the Christian role of the Catholic universities and consequently thinks all the professors ought to be Christian; they should all share the ideals and Faith of Catholicism. They see this as all the more true because the Catholic university defines itself as being essentially a community. The strictest adherents of this point of view even think that the teaching in Catholic universities should be in complete harmony with the teaching of the Church.

The second group stresses the humanist role of the Catholic university. Because of this, they say, the universities should include non-Christians amongst the professors. What the Catholic university should do first and foremost is to propound and to bear witness, since it is no longer possible today to impose anything on anyone. Here, therefore, the Catholic university is

characterised by a certain spirit, a certain way of life, an axiological view more or less explicitly consistent with the Gospels. The recruitment of professors is here characterised by a more or less extensive pluralism, philosophical, moral and even religious.

Maximalists and minimalists, however, are in general agreement in recommending that the Catholic universities should establish and maintain dialogue with the representatives of other religions and even with non-Christian and atheist circles.

G. The Catholic universities and the non-university institutions

A problem frequently faced by Catholic universities concerns the relations they ought to have with non-university institutions of higher education. There is no general rule which could hope to provide one single solution to this problem. Some observations may, however, be made. When the integration of these institutions with the university is pursued, these institutes naturally find themselves strengthened academically. Contact with the university may provide them with an opportunity to improve their standards, if this contact is of a kind which submits the institutes concerned to greater strictness in teaching and research.

Most members of working groups thought, however, that such integration should not be the subject of over-strict legal rules. It could in fact happen that the integration of non-university institutions into the universities could be a burden and a hindrance to the latter in their own development. At all events, any agreements or contracts concerning the integration of non-university institutions into the universities should take great care to see that the total autonomy of the universities themselves is safeguarded. The latter could not risk their academic reputation, any deterioration in which could result in a levelling downwards.

H. Suggestions for the I.F.C.U.

The meetings of the working groups gave members of the Assembly the opportunity to formulate a number of precise suggestions for the IFCU. The following suggestions were repeated in several working groups :

1. It is hoped that the IFCU will suggest more concrete and less limited themes for its General Assemblies.
2. The IFCU could, as indeed it already does in some sectors, stimulate, co-ordinate and support research projects between member institutions.
3. The IFCU is particularly well-placed to inform members and non-members of the academic resources at present at the disposal of the Catholic universities throughout the world.
4. More direct aid to members would enable the IFCU to help them to provide training of higher quality if inter-university research institutes were set up at its instigation.
5. IFCU General Assemblies should make more room for dissertations by specialists of international renown.
6. Many members think the IFCU well equipped to collate and integrate information on the work being done on a great variety of subjects in member universities. Such a communication of information is particularly desired in the fields of culture and technology.

CONCLUSIONS

As will have been seen from this summary, in which we have limited ourselves to reporting on the work of the various groups, all the problems facing the Catholic universities as a result of cultural pluralism have not by any means been brought up. It is for member universities therefore to pursue their thinking and research on this theme.

Three basic conclusions would seem to emerge from this group work.

1. The Catholic universities desire to be characterised by unpretentiousness. They do not possess the Truth, they are looking for it, together with other men of goodwill. They are also looking for it because they are actuated by a desire to encounter God in men and in the world. They are animated by a wish to serve the human community and the Church community.
2. It is because of this that the Catholic universities are

inspired by a great hope. They are taking part in the gigantic effort of all mankind : that of the joint search for Truth. In this context, they wish to be an agent of rapprochement and unity between men.

3. Although all members agree in recognising that pluralism is important for the health of the Catholic university, they also emphasise that dispersion, resulting from the break-up of a tradition and code of beliefs, can only be detrimental to the Catholic character of the Church and its mission.
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THE FUTURE OF THE I.F.C.U.

(Summary of study groups' findings)

As a result of the broad framework within which the theme was set, the extent and heterogeneousness of the sub-themes studied (plus the absence of any common analysis plan), the work of the regional linguistic groups on "The future of the I.F.C.U." turned out to be somewhat fragmented and was seldom concentrated. Hence there are very few overlaps in the suggestions made by the various groups, and the themes have to be grouped together according to their characteristics.

A. THEMES DEALING WITH THE I.F.C.U.'S ORGANISATION AND ACTIVITIES

I. Evaluation of the Assembly's procedures and proposals for the future

1. A matter for concern and a request

Our experiences at the XIIth General Assembly of the I.F.C.U. lead us to voice a question for the present and to formulate a hope and request for the future.

- The question. The Porto Alegre meeting has already made us very aware of the excellent work carried out in our various regions since 1975. But have the means been provided to ensure that the General Assembly adopts orientations and resolutions which determine the most important issues and enable our universities to be an instrument of cultural pluralism to the service of Church and society ?

- A hope and a request. That the next General Assembly organises its work, and especially its study groups, in such a way that some progress is made and that recommendations of an operational nature are arrived at, based on the informa-

tion provided by the regions.

It would seem right that we should reach this level of efficacy on the part of the I.F.C.U., because of the exceptional occasions which its periodical international meetings always prove to be.

2. General Assembly procedures

Many things of great interest are said at General Assemblies, but they are in danger of being totally forgotten. It is essential to arrive at concrete and well-grounded conclusions.

This raises the problem of improving the organisation of the General Assembly and the workings of the I.F.C.U. which, without losing its unity as a Federation of Catholic Universities, must develop its sectoral activities (economics, law, medicine, theology, etc.). This being so, the General Assembly should tackle problems concerning university organisation with themes such as "the specificity and function of a Catholic university", or the one discussed at the "Congress of Catholic university delegates" which took place in Rome from 20 to 29 November 1972; the sectoral meetings, for their part, should tackle more specific problems (population, multinationals, etc.). From this kind of standpoint, the Secretariat or the Interdisciplinary Research Co-ordination Center would take on particular importance.

3. Relations between the universities' delegates at the General Assembly and the ground (professors and students)

The delegates sent by the universities to the General Assembly are usually administrative officers. How can a hearing be ensured for the opinions of professors and students, the majority of whom are hardly aware that the I.F.C.U. exists ?

It was suggested that university officials should give more publicity to the I.F.C.U. within their universities; that the universities should sometimes send a greater number and variety of delegates to the General Assembly; that, so far as possible and in accordance with the statutes, a

student be included.

It was stressed that information should pass from top to bottom and vice versa. It is essential to make a careful distinction between two levels : firstly, what is done in the universities, which must preserve their autonomy, even though they belong to a Federation; and secondly, what is done at the General Assemblies, at which the officials are required to represent the opinions of the generality.

II. I.F.C.U. regional organisation and activities (in Latin America)

This theme was dealt with in particular by the Latin American study groups, which asked for an increase in the regional activities organised within the I.F.C.U.

After a thorough examination of the organisational structures in Latin America, it was agreed that rather than set up any new structures, it would be preferable to make the best of those already existing and to revitalise them if necessary, with the help of the I.F.C.U. if need be, and the co-operation of those members of the Council who live in that region.

As to regional activities, suggestions were made concerning co-operation in university organisation and planning; university teaching, the training and further training of the region's teachers and research workers; the examination of studies and projects which it would be difficult for one single university in the region to carry out on its own. The following practical suggestions were made :

- 1°) Carry out an enquiry into the research centers at Catholic institutes of higher education and into their research projects, so as to facilitate mutual knowledge, exchange of documentation, and co-operation on common projects.
- 2°) Organise at national or sub-regional level, a well-prepared Latin American seminar on a theme of great interest to the Latin American universities, such as, for example, "The mutual impact of the Faith and modern cultures", or "The Catholic university's involvement vis-à-vis justice and development". (Each of the two Latin American groups was in favour of one of the two themes).
- 3°) Participate in the proposed enquiry on "The function and specificity of the Catholic university". The two Latin American groups stressed the importance of this theme and

asked that practical methods of carrying out this enquiry be speedily examined at a joint meeting to be held following the publication of the report of the Latin American Episcopal Conference at Puebla; the part of the report dealing with the universities would be studied at this meeting. The aim of this seminar would be to define the mission of the Catholic university in Latin America in the light of the conclusions arrived at by the 3rd Latin American Episcopal Conference, at Puebla.

Lastly, it was stressed that the joint study of particular themes encouraged the setting up of machinery at local, regional and national level, likely to facilitate co-operation and communication between all the Catholic universities and colleges throughout the continent.

All these suggestions were concretised under two headings :

1. How can regional co-operation be organised in Latin America, in accordance with the orientations suggested by the I.F.C.U. ?

1.1 The participants agreed that it was essential not to give into the temptation to set up new structures immediately. It seemed more appropriate to organise a provisional and experimental stage, between now and the next I.F.C.U. General Assembly, making use of the existing institutions and capitalising on the role and function of the Latin American member of the I.F.C.U. Council and his deputy.

1.2 The participants also agreed on the need for a liaison network between the Latin American universities, given the very isolated state in which they found themselves. Co-ordination would be in the hands of the Latin American member of the I.F.C.U. Council. Those countries with their own entities would be represented by them; in the other countries, there would be a specific official with whom the I.F.C.U. Council member would be in direct contact. Such officials must be carefully chosen, since they would be responsible for providing information and circulating appropriate documentation, this being of the greatest importance. It would seem, too, that the I.F.C.U. Council member should be able to count on two firm sources of support : one in Brazil (ABESC itself), and another for the Spanish-speaking countries.

1.3 It would be the responsibility of the I.F.C.U. Council member, together with these two supporters, to

discuss and bring about the actual conditions necessary for opening up the way to co-operation, without setting up any kind of new infrastructure. It is hoped that this will result in the production of an I.F.C.U. regional programme for Latin America. The execution of the various matters involved (seminars, research projects, studies, etc) would be entrusted to various universities or associations who would be responsible for concretising the work co-ordinated by the Council member. It was thought advisable that the Council member should, immediately after his election at Porto Alegre, arrange to meet university representatives attending the Assembly, to hear from them what the universities wish and expect from him.

1.4 Some possible sources of logistic and organisational support were also studied : including contacting CELAM's department of education, which already has a structure in existence, the CIEC. There was complete agreement on the need for the Latin American sector's programme of seminars and research to be carried out in liaison with the I.F.C.U.'s already-existing International Center for the Co-ordination and Promotion of interdisciplinary Research.

2. Thematic content of the programme :

2.1 Two themes were suggested for the study seminar : "The Catholic university and the real state of affairs in Latin America : justice and development", and "The mutual impact of the Faith and modern cultures". The first of these was chosen. The following suggestions were made as to the content of the seminar :

- (a) a critical view of development
- (b) treatment explicitly in keeping with the current international process
- (c) a discussion, in this context, of the function and options of the Catholic university in Latin America. The São Paulo Pontifical University has offered to produce a preliminary draft which the I.F.C.U. Council member or his representatives would send to every university for comment. From this would result the definitive project whose sub-themes would be distributed amongst various universities which would be responsible for the preparatory work on them. The organisation of the seminar would be planned at a later date.

2.2 The following proposals were made as to the methodology of the work :

- (a) work at regional level : each university to work on the theme with whatever help and collaboration it thinks necessary, preferably interdisciplinary;
- (b) pursue the necessary co-ordination at regional level, with due respect for this autonomy;
- (c) reproduce the results of the studies made by each university, at regional level, and compare them with those of other universities throughout the world, at supra-regional and supra-continental level;
- (d) provide the above-mentioned co-ordination, at international level, by the two elected Council members in their respective regions, Portuguese-speaking and Spanish-speaking.

III. International Center for the Co-ordination and Promotion of interdisciplinary research

This theme was discussed by two groups, composed of representatives from Europe, Africa and the Middle East.

The promotion of interdisciplinary research should be one of the Federation's main objectives. The Catholic universities, spread out as they are throughout the entire world, but united within the I.F.C.U., are particularly well-qualified to give expert opinion on such major problems as multinationals, population, North-South dialogue, etc.

Consequently, one of the Federation's main preoccupations should be to procure the necessary means not only of stimulating interdisciplinary research on these major topics to the maximum degree, but also of co-ordinating such research so that it can be published in works which can subsequently be used as reference books.

The financing of the Co-ordination Center needs to be studied: up to the present time we have been content to take advantage of the voluntary work of certain professors : high quality work in the fields of economics, sociology and demography. It is impossible for the joint work of so many brains and specialists not to culminate in results of greater importance than those produced by the work of isolated research workers. The provision of adequate finance must therefore be considered. Collaboration, on an organised

basis, must be interdisciplinary; some training is needed as collaboration of this sort is not easy !, but it is already being achieved in one or two universities and is beginning to bear fruit.

To sum up, it is essential that efforts be made to enable the International Research Center to be organised and financed and interdisciplinary collaboration to be developed.

It is considered that the I.F.C.U. should not set up a new superstructure for research but simply co-ordinate it; it was suggested therefore that instead of being called a "Center" the name should be changed to "International Secretariat for the co-ordination and promotion of interdisciplinary research".

This Secretariat would be concerned with establishing a "philosophy", a policy for interdisciplinary work and sectoral co-ordination in the medical, economic, demographic, etc. sectors, (cf. the group work of the economists at Antwerp).

The International Secretariat should help to determine Christian attitudes to the problems peculiar to the various disciplines, for example doctors and contraception, etc.

Thus, over and beyond pluralism there is obviously a clear need to preserve, develop and deepen, first and foremost, those values which are decisive for moral unity and which guarantee the progress of mankind. Amongst these values, the following must be mentioned :

- 1°) the primacy of spiritual culture
- 2°) the dignity and fundamental rights of the individual human being
- 3°) the prior claim of the common good over individual benefits in the objective hierarchy of values
- 4°) the subordination of all the structures of social life to the true development of the individual human being, of the whole individual and of every individual.

The new form of universal humanism, endowed with these values, would in fact be one of the tasks of the Catholic universities.

B. SOME FUNDAMENTAL THEMES

In the discussions which took place between some groups to decide on the theme for the next Assembly, the following major themes were considered :

I. Very function of the Catholic university

One of the European groups presented the following reflections on this theme :

1. The Assembly was unanimous in recognising that the primary function of the Catholic universities is to train excellent doctors, physicists, historians, lawyers, etc., who are at the same time genuine Christians. It is essential to demonstrate in actual fact the compatibility between science and the Faith. This "apologetic" role is basic to many of our institutions and remains fundamental in a world which claims to be pluralist (or at least is so called) although it is still far from being so.

The importance of there being a Christian atmosphere in higher education is of paramount concern to the Church, as the history of the XIXth century clearly shows.

2. In a world in which many universities are closely dependent on States or ideologies, the Catholic university should be a sphere of freedom. In the face of systems which frequently imprison the future, the Catholic university encourages a climate of Christian inventiveness, uplifted by hope, capable of building a future which is not pre-determined. Because of the rapid evolution of society, this Christian freedom is essential if we are to face up to new situations, reply to the questions raised by every sector of knowledge and praxis. Rather than speculating on Christian identity, the university should become Christian through the constant exercise of creative fidelity. This service to the Church is of primary importance.

3. The function as a critic vis-à-vis cultures, secular society and the Church, is certainly important, but it is only secondary and derivative. To state that "the function of the university is to enquire" is to launch it into an atmosphere of permanent perplexity, which stands in the way of its fecundity. In order to be receptive to the values of others, pluralism needs to stand at a

distance from them; if, however, the distance is too great, there is no longer any creativity. Any pluralism (a fallacy, moreover) gained at this price would cease to be a value.

It would seem, however, that around the 1960's the university finally ceased to be an ivory tower and that it agreed to take on the function of a critic, which in the Catholic universities is combined with prophetic charisma. It is the Catholic university's mission to look in depth at what is happening within society and, from that basis, to train a critical awareness enabling its members to discover for themselves the values and counter-values existing in society. This function should be carried out firstly in concrete fashion and close to society itself, and secondly in a manner consistent with the nature of the university, in a fundamentally rational manner and, in the Catholic universities, under the impetus and in the light of the Faith.

The institutional exercise of this function as a critic, within the university, calls for specific conditions : the first, that the theme chosen shall in fact be a very important one, for example, one closely connected with human rights; the second, that there should be a connection between this theme and the university community, so that the latter feels really concerned in the subject; the third, that there should be a sufficient consensus within the university. In addition, as a place of information and reflexion, the university should, if it is Catholic, bear clearly in mind, in exercising its function as a critic, the theological standpoint and the dictates of the Church's teaching.

II. The Catholic university and the Christian message in a post-Christian society

1. Dialogue with non-Christians enables us sometimes to rediscover that the values promoted by the Declaration on Human Rights, which are considered as "universal", are in fact of Christian origin. (A Moslem teacher in the Lebanon used to point out that only Christians taught "real love for one's neighbour". There are other examples).

2. The Christian upholds as absolute principles and values which the paganised world presents as relative, (for this world only what has gained the upper hand in a given society is of any value). To see the difference, one need only compare the Beatitudes and the real, effective

scale of values of our society.

3. The Christian, on the other hand, relying on his hope in the Kingdom we prepare here below but which is not of this world, relativises many of the things which contemporary society readily considers as absolute. He claims the same freedom of speech as Christ, to condemn hypocrisy and injustice.

4. Christians in the universities should take very seriously all the scientific, historical, critical, socio-political work being done by presentday society, but must always relate it to a transcendent ultimate end; the latter, however, in no way authorises them to retire into the desert or to dissociate themselves from major human issues.

5. What is the critical argument which allows us to discover what is truly and specifically human ? We can have no other point of reference than the true revelation in Jesus Christ.

- God-Father, God-Love, who gives up his power in order to set men free (whereas others, Marxists for example, rely first and foremost on power in the fields of economics, politics and information).
- Universal brotherhood (and not Utopian "equality") of all men in Jesus Christ, the Word incarnate.
- In Jesus Christ, dead and risen again, revelation of the meaning of our destiny : hope of resurrection and of eternal life for ourselves, for all men and for the whole of creation.

6. The Gospels do not provide ready-made answers to all our problems. The Catholic university should try to reply to contemporary questions "in the spirit of the Gospels", (for example, multinationals, socialism, population, abortion, problems of medical ethics). It is for the theologians (once "too positive", now too "hesitant") to rediscover and determine the basic message of Revelation. But they are not alone : all Christians in the universities have a duty to look for solutions to new problems and to devise the Christian attitude to presentday situations. Hence the importance of interdisciplinary centers of Christian research.

7. The pronouncements of Christians in the universities should not be either peremptory or dogmatic. They do not have the functions of the Pope nor of the Council. They put forward, in open dialogue, Christian values and the Christian vision of the world which penetrate therein by osmosis...

They exercise this role in human society and in Church society. When the hierarchy speaks, they obey. But the Christian university has a reflective role; it lives in an atmosphere of Christian creativity in every field. It does not allow solutions to be imposed on it which originate from outside or even from the bishops.

8. The proclaiming of the Christian message and the function as a critic deriving therefrom, should be practised first and foremost inside our institutions. How can we demonstrate the Gospels to our students, our scientists, our professors, in everyday life? The atmosphere of freedom and pluralism which should exist cannot be used as a pretext for indifference or capitulation. The fact that some Catholic universities are already said to be Catholic in name only, or to limit this specific attribute to the Faculty of Theology alone, is causing concern.

III. Justice and development - Role of the Catholic universities and the I.F.C.U.

An Asian group began the study of this question. The following is a summary of its work :

(1) Development and justice : these are burning questions in most Asian countries. Whereas development concerns the growth of individuals, communities and nations, justice is concerned with equity and equality. There are many plans and projects in hand for increasing material assistance and industrial development. The aid provided by many nations is much appreciated.

(2) Development and education for development : in the majority of Asian countries, particularly those still influenced by the ancient Indian culture, there is a call for an awakening of the human spirit in order to defy Nature. Men must be able and compelled to subdue Nature, to direct their efforts towards improving living conditions throughout the world, rather than succumb to Nature's

disasters and hope for her blessings, such as those provided by the rains, for example.

There is still need for more aid from States or private organisations, in the shape of money and technical advice.

(3) Justice undoubtedly means a fairer distribution of wealth both nationally and internationally - there is an urgent need for this. The word also implies the provision of the conditions necessary for full growth at a reasonable level : food, clothing, health, education, freedom of movement, freedom of expression and belief, which implies political freedom and cultural emancipation.

(4) During their time at university, students should become aware of these values; above all they should discover Christian brotherhood during those years. Thus as soon as they are able to organise or mobilise themselves against injustices, they will be motivated by high ideals and inclined to have recourse to an ideological revolution rather than to methods of violence. They must try to work for the common good from a sense of duty and of service. The prevalent motivation of many students today is still that of following their studies with the aim of having a successful career and an important position in life.

(5) Awareness includes primarily a study of the situation, obtained by analysing each one's specific milieu, the country and the entire world, and assessing the injustices, the inequalities, the various forms of discrimination and the contempt to be found therein. Some practical work has already been done to this end. For example "Study of foreign investment in Indonesia", which examines in particular investment in equipment and wages. A similar study is the "India knows" project organised by the Union of Catholic Students in Indian colleges.

(6) This work is suitable for the institutes of higher education in the various countries : the I.F.C.U. should promote such activities and help institutions and associations to find the financial and technical aid needed to carry them out.

IV. The I.F.C.U.'s help in providing appropriate technology for the developing countries

With regard to the I.F.C.U.'s help in providing the developing countries with appropriate technology, it was pointed out that although the I.F.C.U. could rightly point to the problem, it was not its function to help to set up an appropriate technology. It is for the universities to create the necessary scientific basis for the exporting or importing of technology. It is important to recognise that the universities cannot dissociate themselves from this mission. The Catholic universities have done great service in this line. They should even, where possible, try to develop advanced research work.

To talk of appropriate technology is to mean intermediate or suitable technology. It is the most humanising sort of technology. It has often not yet been perfected. In more practical terms, three types of conditions were suggested which an appropriate technology should satisfy :

- a) Firstly, socio-economic conditions, under which the appropriate technology is not necessarily the most economically profitable one, but the one which really takes human factors into account.
- b) Socio-political conditions which dispense with dependence on other countries and lead towards independence.
- c) Lastly, an appropriate technology must also take moral aspects into account.

Mention was also made of problems connected with lack of means and even lack of laboratories. Also pointed out was the potential importance of contracts with business firms or institutions.

A particularly thorny problem concerns the relations between technological development and alienation or colonisation factors. Technology can lead to such an advanced state of de-humanisation that a large part of society becomes alienated. This colonisation process takes place via the multinationals. It is an economic form of colonisation and people are wondering whether it is not changing into a political form. Is it possible to talk of the power of unavowable interests which end up practising real colonisation ? The complexity and ambiguity of such a state of affairs was stressed. As for the university, it has a sacred mission to help to work out the meaning of life. Tech-

nology ought to be used in the service of mankind.

C. APPENDIX

One group put forward two requests :

- 1) Given the importance of the themes dealt with at the earlier meetings in Lisbon and Barcelona (Sant Cugat), on the subject of "The role of Catholic education and the independent institutions in European democracy", the group asked that the study of this theme be continued.
 - 2) An exchange of professors and students is already taking place between some European universities. The group wished to see more such exchange taking place, particularly for students, through university scholarships.
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Looking ahead

Themes for the Assembly and Activities of the I.F.C.U.

by Professor M. FALISE

On behalf of the Programme Committee, Professor M. FALISE (Lille) reported on the Commission's work. The latter was empowered to receive the various suggestions on themes for the next General Assembly and to summarise them; and also to formulate any concrete proposals which the commission would like to initiate in order to extend the activities of the IFCU. The following are the salient points from Professor FALISE's valuable and informative remarks (1) :

II. Themes for the 1980 Assembly

"..... I now come to the second task entrusted to our Programme Commission : to provide you, after the suggestions concerning the venue of our next General Assembly, with an alternative choice of themes. We feel able to suggest two themes, each of which has complementary aspects. We think, in fact, that a meeting of this sort can and should offer two component parts, the particular emphasis of each linking up with the other in our united reflexion.

a) Prerequisites of a "good theme"

We must first of all hope to set in motion reflection of a doctrinal nature - and this has usually happened in past Assemblies : this means that both in the earliest stages of its preparation and during the discussions at the Assembly, we are led to reflect on our own existence and on our speci-

(1) speech taken down and corrected by the Secretariat from the recorded spoken text.

fic mission in presentday society, bearing in mind its evolution. A theme answering such requirements has the advantage of applying with a fair degree of flexibility to the participants as a whole : it describes a situation, sheds light on points of view and lays down our duties vis-à-vis certain of the more urgent problems with which we are faced; it puts forward general suggestions valid for all our universities. Moreover, in a meeting of this type, which brings together heads of Institutions, it may be thought more opportune to have a mutually beneficial exchange of concrete suggestions concerning the methods and policies to put into effect. Thus a "good theme" is one which combines, in complementary fashion, the aspect of cultural enrichment through doctrinal reflection with the imaginative effort which results in suggestions for action.

b) Two possible themes

It is from this standpoint that we offer you the choice between two possible themes for the forthcoming Assembly in 1980. The first is more in keeping with the traditional lines of our meetings, where the aim is one of inspiration; the second is perhaps more innovatory in character; its central problem would be one of organisation and it would consist of institutional reflection by those in positions of responsibility. I comment quickly upon one and the other.

1) The Catholic university facing the ethical problems of a technological society : the theme suggested could be couched in these terms. This would entail a particular type of approach to the perennial problem of our universities and their Christian specificity amid the changes in the world and in contemporary culture. The Programme Committee thought that this aspect of progress and technological development was of particular importance. There is no doubt that it provides a particularly effectual common denominator between the various continents. It gives eloquent expression to the changes which are deeply affecting mankind, whether collectively or individually, through the emergence of new values (the value of efficacy, for example), but also because of the erosion, the extinction even, of the values of contemplation and disinterestedness. This preoccupation with technology results from the changes in men's working conditions, and from the widening gap between nations and groups of nations. It is undoubtedly an aspect particularly capable of giving a concrete demonstration of the profound changes taking place within presentday society. This, set out in brief, is the sense of the first of the

themes suggested for you to choose from. It could be combined, no doubt - over and beyond its doctrinal dimension - with organisational suggestions, capable of improving the output of our universities and of furthering their concern to respond more effectively to their mission in this field.

It has already been emphasised elsewhere that the regional preparation of the theme should undoubtedly constitute a basic link of the reflection. Beyond this, however, we think that the Assembly ought to be opened by an address of the highest quality giving a summary of the material amassed by the different regions. This summary could be entrusted to an eminent specialist, chosen either from within our universities or from outside. It has also been suggested that this theme should be prepared by a symposium of experts, to be organised between now and the Assembly.

If this theme were to be chosen, we should have to examine from the very beginning how the discussions are to be organised, what the structure of the workshops should be and by what means heads of Institutions can arrive at operational recommendations. We should have to think out how to make use of every bit of reflection, to enrich the sackful of ideas and suggestions to be brought back to the various universities from the Assembly. In short, we shall have to be inventive...

2) But there is another avenue - a very different one - which you might like to choose : how to become a more Catholic university ! Without wishing to get wrapped up in strictly organisational problems, and maintaining true concern for additional doctrinal contributions, the accent would be put on the other complementary aspect of the organisation of our institutions. If I were asked to put this other theme into words, I would say : The Catholic University and its academic staff : explaining it however in a sub-title (the justification for which will soon appear) : Problems and policies concerning the academic staff. What does this mean ? It is not a matter of technical discussion on matters of status, but of a keen perception of the following fundamental point : if we really wish to make progress in our specificity as Catholic universities, the key lies in working and succeeding with the academic body of professors and research workers. Not that the question of the students is in any way unimportant, of course. But it must be admitted that the permanent staff, those responsible day after day for the everyday

conditions in the university so far as its specificity is concerned, and who actively constitute its veracity, are mainly the professors and research workers.

Two basic elements of the theme would need to be examined in turn : the first would be basically doctrinal: what is the role of a professor or research worker in a Catholic university ? But the question itself has two dimensions : the dimension which I shall call "utopian", i.e. what a professor or research worker ought to be if the university is to be able to demonstrate its own specificity. The complementary dimension would need to be examined subsequently : as individuals and at collegial level, in working arrangements, à propos statutory requirements, what shape do the real facts about our research and teaching staff take in actual practice ? Having sketched out this profile, how can we advance towards utopia, basing our actions on a realistic awareness of the degrees of freedom we possess however limited they may be ?

The Programme Committee thinks that this second theme is also of great interest. It even has the advantage of containing implications and concrete suggestions, capable of determining policies concerning our staff. Despite the appreciable diversity in the conditions governing different institutions in different continents, and provided there is a consolidation of the discussions in accordance with certain stratification criteria suggested by this very diversity itself, we think this theme would prove exceptionally stimulating and would arouse the interest of those in charge of Catholic universities. This is the choice which the Programme Committee is putting before you.

III. Activities to be pursued

In conclusion, I should like to suggest a third line of thought. Going beyond the formal suggestion of themes for the 1980 Assembly, it concerns proposals for developing the activities and programmes of Catholic universities. I know very well that it is relatively easy to put forward proposals and then leave the work of putting them into effect and carrying them out to those responsible for day-to-day organisation. As it happens, we have been careful, I think, to suggest precise steps which seem to us to be feasible. The general aim is to make concrete progress along the line of the Christian specificity of the university which has preoccupied us for so long : to make it that special sphere of confrontation between Faith and knowledge.

For there is still progress to be made and this is proved as it goes along. We must examine how the IFCU, being what it is, can reasonably become more itself in the years to come : how can it stimulate the universities in this task ? We think it possible to choose three complementary facets, already described, but which I am repeating here, combining them with concrete proposals.

a) The first avenue is the development of the very modest sectoral activities already under way. We think that we have here, in the long run, a perdurable element, of major importance to the IFCU. It is by this means that the secular sciences will come of age within our institutions, attached, in their capacity as secular sciences, to the Christian institution. We also think that this kind of work does not demand a great deal of effort : it requires simply finding two or three people who are academically competent and have Christian motivations (and they do actually exist!), at regional level to begin with, or possibly on a wider scale. The amount of support which might be required of the IFCU Secretariat is considerable but not overwhelming, it would seem. One such a group is under way, it ought to be able to raise valid questions within its interdisciplinary sphere, on a permanent basis. It ought to begin, perhaps, as the experience of the Economists' group has shown with a critical - epistemological - examination of its own discipline, in order to reveal the ethical implications and implicit choice of values in its specific academic and vocational task. When a minimum consensus has been arrived at, the next step will be the study of a certain number of problems characterised by their being both academic and vocational, but also by a capacity for moral questioning evangelic challenge. Experience has shown how productive such work is in progressively transforming the state of mind within certain Faculties and in fostering therein a feeling of really belonging to a Christian university institution. This is one type of objective.

b) There is a second avenue, situated directly at international level : the output of the Interdisciplinary Research Co-ordination Center. Our concern here would be to change dimension : to ensure that in the two years ahead, a product of high quality, of truly exemplary value, should be forthcoming on one or other of the two themes already begun (perhaps on a third, but this is no doubt asking too much in such a short lapse of time). And I shall explain this objective : we must be realistic, and the experience of our study on the multinationals shows this : our Center will not succeed in co-ordinating the work done by simply sending

out notices announcing that the IFCU has chosen a certain subject for research and invites all and sundry to delve deeper into it in a particular direction. For the majority of our university departments, the IFCU is still an unknown quantity : and even with a great publicity campaign, interest in the IFCU would not be enough to set these departments solidly along this pathway of co-ordination. What can be done, on the other hand, and what seems to me to be possible, is to co-ordinate, in practice, those few units which agreed really to work together (on the theme of population or that of the multinationals) with the aim of bringing out an academic end-product.

This goes far beyond what we have done up to now. We have undoubtedly paved the way; I have taken part in the working group on the multinationals myself. What we were able to produce, from what was essentially voluntary work, is the result of a few days of discussion, or even a week or two of preparation, the writing of a few reports and the publication of modest results. The help provided by the IFCU and certain benefactors was of great value in paying for travel, organising the meeting and being responsible for the publishing side. But a few days' work does not permit the creation of an original product of truly exemplary value, able to bear witness at international level to the specific quality of the contribution our Catholic universities can make. We must therefore go one stage higher, which means not just a few days, but several months of work within a group of institutions culminating in this high quality end-product. In order to achieve this, the essential factor, it seems to me, is that the IFCU should be able to have, in addition to the Secretary General's time, the equivalent of part-time work by a Center organiser, who, bearing in mind the project, would be able to identify those teams and individuals capable of working on it and those external sources of financial aid likely to be interested therein; an organiser able to unite individuals and sources and thus bring the work to a successful conclusion. We are convinced that this is possible, particularly in the two subjects already begun. We think the same applies to the third theme, that of the specificity of the Catholic universities. But we think that so far as the outside world is concerned, a high quality publication on population or the multinationals would undoubtedly have, in itself, a wider audience and a greater impact than the study of our specificity would command. This should in no way devalue the third subject for research : we think this is research on ourselves of great importance for our future and for our own policies, but that it does not have the same potential impact on the outside world. We should therefore like to see the subject of

specificity pursued at the same time as one or other of the two subjects suggested, without, however, excluding them.

c) Lastly, a third suggestion which has perhaps been less explicitly mentioned during these discussions and which I shall describe in a few words, - still with the same concern for greater practical fidelity to the ideal of our specificity. We think that the essence of this progress in interdisciplinary work will come ultimately from the basic work which can be done in the Catholic universities. The contacts we have established, particularly during these past few days, together with past experience, show that there is absolutely no need to wait to become a very high level university with great academic potential before putting time and effort into a deliberate attempt to organise interdisciplinary meetings or to promote in practical terms the confrontation between Faith and knowledge.

We also think that, for this to come to pass in actual fact and not to remain simply at the level of declarations of intent, it would be desirable that someone should be explicitly appointed within each university to be responsible for this, and should even have a small amount of funds at his disposal. This sets an important example and lays down a policy, even though only very limited funds are available.

The suggestions we shall make will therefore consist of recommending first of all that the universities should take this type of decision; but going further, that within the next two years a colloquium, two or three days in length, should be organised at IFCU level either regionally or internationally, to be attended by those responsible for this co-ordination of research and for this confrontation between Faith and knowledge. Some of these people already exist, others will perhaps be appointed; it would be most interesting if they could exchange experiences and discuss their aims and ends together. It has been even suggested that they should be invited to take part in preparing the theme of our next General Assembly, particularly if theme number one should be chosen, i.e. the Catholic university facing the ethical problems raised by technologically developed societies.

Those are the three suggestions put forward by our Programme Committee. Thank you.



